



THE END IN FACT AND THE END IN HAND

Failure in a success-oriented culture is hard to take. We are failing and our children are failing in our schools at an alarming rate. Even children who achieve enviable grades are failing to learn much of what we hope to teach them: abstraction, curiosity, and, most of all, appreciation. The subject matter of a course is frequently little more than merely a vehicle for the achievement of these educational goals — yet, all too often, the subject matter becomes an end in itself.

— Allan Fromme in his
Introduction to John Holt's

How Children Fail (Penguin) P. 14

naya shikshak

(Teacher Today)

The Quarterly Journal of the
Directorate of Primary and Secondary
Education, Rajasthan, BIKANER
(Rajasthan-INDIA)

Subscription Rates :

Single Copy : Rs. 2.50 (50 P. for teachers)
Annual : Rs. 8.00 (Rs. 2/- for teachers)

Foreign Countries :

Single Copy : 3 s. 6 d. or 1 dollar
Annual : 10 shillings or 3 dollars

Printed by : S. L. Jain
at Jaipur Printers, M. I. Road, Jaipur-1



जुलाई-सितम्बर '७३ July-Sept. '73

क्रम/contents

- 1 J. C. W. RUST : Introducing New Mathematics at the Secondary Stage ('माध्यमिक स्तर' पर नवीन गणित की पुनःस्थापना)
- 10 PATRICK VAN RENSBURG : Swaneng Hill School (बोत्स्वाना का स्वेनंग हिल स्कूल)
- 17 SHYAM LAL KAUSHIK : Should Teachers take a No Strike Pledge ? (क्या शिक्षकों को हड़ताल न करने की प्रतिज्ञा करनी चाहिए ?)
- 22 O. P. SHARMA : Education — A Key to Economic Development (शिक्षा — आर्थिक विकास का आधार)
- 27 PRAFUL N. DAVE : Great Imitators (महान अनुकारक)
- 33 S. P. BHATTACHARYA : Computer Assisted Instruction (CAI) and Class-Room Teacher (कम्प्यूटर द्वारा शिक्षण एवं अध्यापक)
- 39 S. D. KAPOOR : Education and Culture (शिक्षा और संस्कृति)
- 44 जगदीश शर्मा : हिन्दी-शिक्षण का एक उपेक्षित पक्ष : पाठ्य-पुस्तकें (Text-Books : A Neglected Aspect of Hindi Teaching)

50 M.L. MALHOTRA: Dislike of Critics (आलोचकोंसे चिढ़)

56 B. S. GOEL: Individuality V/s Universality and Education (वैयक्तिकता बनाम सार्वलौकिकता और शिक्षा)

61 YASHU M. MEHTA (Km.): Developing Reading Habit—A Small Experiment in the College of Education (पढ़ने की आदत का विकास—शिक्षा महाविद्यालय में एक प्रयोग)

74 शेरसिंह बीदावत: सांख्य-दर्शन और शैक्षणिक संभावना (Sankhya Philosophy and Educational Possibility)

83 DOCUMENTS/दस्तावेज: Training Institute for Adult Educators Proposed

85 REVIEWS/समीक्षा: SHIV K. GUPTA: Ethics and Education; नन्द चतुर्वेदी: क्योंकि मैं उसे जानता हूँ; S.L.K.: Too High for Rivalry; Profiles of Indian Education; An Introduction to Education; बालगोविन्द तिवारी: भारत की छात्र-समस्या; डी० एन० माथुर: बोलते क्षण: डॉ० सी० बी० माथुर: कठपुतली कला और शिक्षा; गोपालराय: माटी कुंकुम; अशोक आत्रेय: एक दराज दुख; ईश्वरबाबू अनुपस्थित थे; गंगा की पुकार; योगेन्द्र किसलय: किस्सा तोता पढ़ाने का; मेरी प्रिय कहानियाँ; यादवेन्द्र शर्मा 'चन्द्र': पल दो पल; पुष्पगन्धा; मणि मधुकर: जय बाङ्ला।

106 प्राप्ति स्वीकार/ACKNOWLEDGEMENTS

107 पत्राक्ष/READERS' VIEWS: V. S. Anand, D. N. Mathur, कलानाथ शास्त्री, Prof. Anarase S.A., बी० डी० कृष्णन नेपियार, जगदीश शर्मा, से० रा० यात्री, नरपतिसिंह सोढ़ा, दीनदयालशरण, महावीरप्रसाद अग्रवाल, हेमचंद जैन, यादवेन्द्र शर्मा 'चन्द्र', डॉ० श्याम परमार, कमर मेवाड़ी, अन्नाराम सुदामा, कालिदास कपूर, श्रवणकुमार, Chandrakant Bakshi, S. P. Jain, Bir Singh, Krishna Chandra Bhatia, N. B. Kulkarni, Ganga Prasad Kabra, D. P. Nayar, K. S. Duggal, B. S. Goel, V. S. Mathur, Jamubhai Dani, सत्यपाल 'भारतभूषण', प्रेमचन्द पातंजलि, वृत्तिसिंह राजपुरोहित, M. Duraiswamy, S. Natrajan, राजमल महता, भागीरथ भार्गव।

शिक्षक दिवस ५ सितम्बर '७३ के अवसर पर संदेश

923

५ सितम्बर को मनाए जा रहे शिक्षक दिवस के अवसर पर मैं देश के सभी अध्यापकों को अपनी शुभकामनाएँ देता हूँ।

शिक्षक राष्ट्र के वास्तविक निर्माता हैं, क्योंकि वे ऐसे ढाँचे की व्यवस्था करते हैं जिसमें राष्ट्र का चरित्र ढलता है। वे अपने चरित्र और आचरण से विद्यार्थियों पर, जो भावी नागरिक हैं, एक अमिट छाप छोड़ते जाते हैं। इसलिए यह आवश्यक है कि हम न केवल उनकी महान् सेवाओं को कृतज्ञतापूर्वक याद करें बल्कि हमारा यह कर्त्तव्य है कि शिक्षकों और उनके परिवारों के कल्याण के लिए समुचित उपाय और साधन भी जुटाएँ। मैं अपने देशवासियों से अपील करता हूँ कि वे राष्ट्रीय अध्यापक कल्याण प्रतिष्ठान को उदारतापूर्वक दान दें।

— बी० बी० गिरि

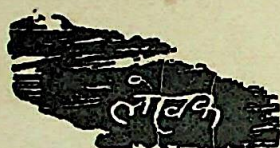
आज की सभ्यता संक्रमण काल में से गुजर रही है और इसने शिक्षा के भविष्य के संबंध में क्रान्तिकारी विचारधारा पैदा कर दी है। इसमें संदेह नहीं कि हमारे नौजवानों के लिए शिक्षा सदा विकासोन्मुख होनी चाहिए। इसके लिए हमें स्कूलों और कॉलेजों को अधिक व्यापक और कल्पनाशील बनाना होगा। मुझे आशा है कि बाद में यह संभव हो सकेगा कि शिक्षा को बिल्कुल ही औपचारिक शिक्षा संस्थाओं तक ही सीमित न रख इसे अन्य संस्थाओं के कार्यकलापों का एक अंग बनाकर इसका विस्तार किया जा सकेगा। स्वाभाविक है कि इसके लिए विशेष योग्यता वाले शिक्षकों की मांग होगी। उन्मुक्त मानव मन के लिए जैसे नए विचारों और प्रणालियों को अपनाने की जरूरत है वैसे ही उसे लगन और अनुभूति की भी आवश्यकता है।

अध्यापक दिवस, १९७३ के अवसर पर मैं सभी अध्यापकों को अपनी शुभकामनाएँ भेजती हूँ। मैं उनकी कठिनाइयों से परिचित हूँ और उनमें से कई बिल्कुल यथार्थ भी हैं। किन्तु हमारे मानस को दिन प्रतिदिन की विशिष्ट समस्याओं में कैद होकर ही नहीं रह जाना चाहिए, बल्कि हमारी दृष्टि दूर तक उस दिशा की ओर जानी चाहिए जहाँ हमें सब के लिए सुन्दर भविष्य के दर्शन हो सकें और यह केवल संगठित प्रयत्न और दृढ़ संकल्प से ही बन सकता है।

— इन्दिरा गाँधी

बारहवें अध्यापक दिवस के अवसर पर मैं भारत के सभी अध्यापकों को अपनी शुभकामनाएँ भेजता हूँ। शिक्षा प्रणाली के पुनर्गठन की आवश्यकता को काफी समय से महसूस किया जा रहा है, किन्तु अब बहुमत भी उस दिशा के लिए उभर रहा है जिसकी ओर हमें जाना चाहिए। सबसे महत्वपूर्ण कदम सभी के लिए आजीवन शिक्षा की विचारधारा को स्वीकार करना है। स्वाभाविक है कि अध्यापकों को शैक्षिक परिवर्तन की इस प्रक्रिया में एक प्रमुख भूमिका अदा करनी होगी। जनता का कर्त्तव्य है कि वे अध्यापकों को इस महान् कार्य को करने में प्रोत्साहन और सहयोग दें। राष्ट्रीय अध्यापक कल्याण प्रतिष्ठान यह आशा करता है कि आगामी वर्षों में उसे जनता का अधिक समर्थन प्राप्त होगा। जनता ने हमें जो सहयोग और समर्थन दिया है, उसके लिए मैं उनको धन्यवाद देता हूँ और सभी नागरिकों से अपील करता हूँ कि राष्ट्रीय अध्यापक कल्याण प्रतिष्ठान कोष में उदारतापूर्वक दान दें। उनके योगदान से उन कई अध्यापकों को लाभ होगा जो इस समय मुसीबत में हैं।

— एस० नूरुल हसन



the Contributors

Km. Yashu M. Mehta, Sen. Lect. P.V.D.T. College of Education, Bombay. Visited U.S.A. and did M.Ed. at Oxford. Worked in High Schools for 5 years. Has contributed articles and research studies to many educational journals viz. Progress of Education, Quest in Education, ICBE Bulletin (is on its Editorial Board), Maharashtra Edu. Jnl. etc. Life member of Ind. Council of Basic Education and All India Teacher Educators' Asso. Takes interest in Stamps collection and is life member of the Philatelic Society of India also. **Sher Singh Beedawat**, b. 1935. Has been teaching for the last 20 years. Working on a study of the academic achievement among students of the Bikaner Division. Writes poems in Hindi and Rajasthani. Topic of research for his M.Ed. thesis was 'National Anthem'. **S. P. Bhattacharya**, Lect. of Edu., Technical Teachers' Trg. Instl., Calcutta. Did M.Sc. (Edu.) and B.T. from Calcutta University with first class first in both. Won K. D. Ghose Memorial Prize (1967) and Uni. Gold Medal (1969). Has published Mental and Educational Measurement (1968) — is working on Research in Theories of Teaching. **Dr Jagdish Sharma**, b. 1935. Reader, Hindi Dept., University of Jodhpur, Jodhpur. Did his Ph.D. with a psychological study of Ram Charit Manas. Has published a number of books of literary criticism. Takes keen interest in text-book technology. **O. P. Sharma**, b. 1937. Lecturer, Bihani College of Education, Ganganagar. Worked as lecturer in English at the D.M. College, Imphal (Manipur) for some years. Has contributed to a number of journals e.g. Caravan, Mirror, Femina, Himshiksha etc. **J.C.W. Rust**, b. 1912 in Scunthorpe, England. Has taught in England, Pakistan, Swaziland, Barbados, Brazil. Publications: A Handbook of English Grammar, Have Fun with Mathematics. Was awarded a Seminar-Readings Prize for this article and was also elected President of the All India Asso. of National Awardees in 1970. Working at Vidya Bhawan, Udaipur (Rajasthan).

Patrick Van Rensburg, b. 1931 in Durban. Is a firebrand teacher; got evicted from a number of countries for his radical views. Resigned as South African vice-Consul in Leopoldville (now Kinshasha) Belgian Congo (now Zaire) in 1967 as protest against apartheid. Returned to South Africa to oppose racialism. On a visit to Britain in 1959 became active in campaign to boycott South African goods. Attempted to return home in 1960. Passport seized and forced to go back to Britain. Wrote **Guilty Land**, whilst in Britain. Emigrated to Botswana and founded Swaneng Hill School, Shashe River School and the Brigade system of productive, on-the-job technical training. Has just written **Report from Swaneng Hill**, to be published later this year by the Dag Hammarskjöld Foundation in Sweden. The experiences narrated by him deserve close study and attention especially because they might be very relevant to the situations obtaining in our country. Relating education to development is the need of the day here too.

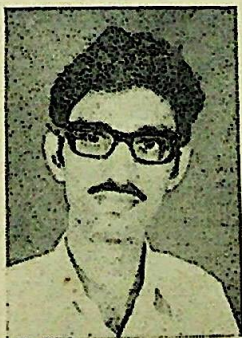
Contributors

to

this issue



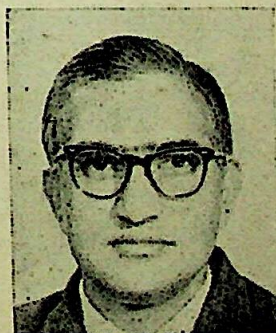
Km. Yashu Mehta



S. P. Bhattacharya



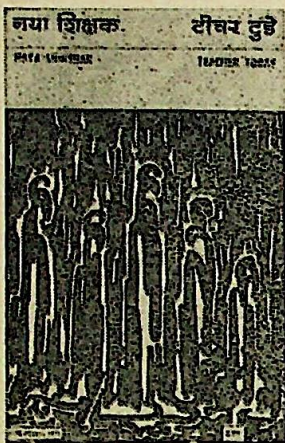
Sher Singh Beedawat



O. P. Sharma

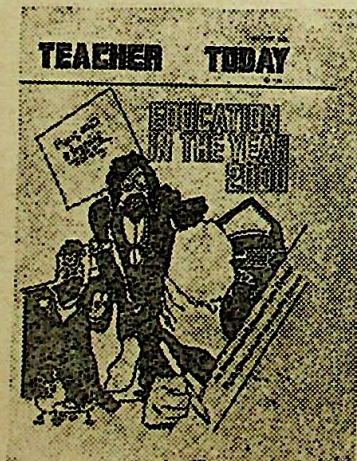
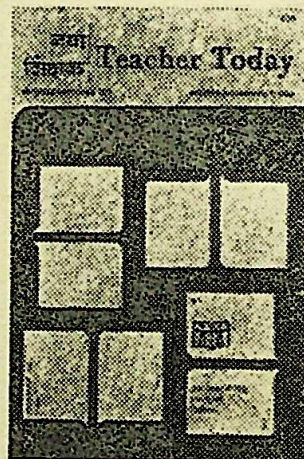
In some back number of NS/TT

there was an article



Why do we pretend that there is such a thing as 'objective' testing? What, objectively, do grades represent? The teacher decides how much to teach and in what way. He decides what sort of test to give,...he decides, what questions to ask, how to ask and how many to ask. When he reads the answers, he decides what is a good and what is a poor answer. When he adds up the scores, he decides what is passing, what is good, what is excellent, and what is failing. The human element is present at every step of the procedure...student's grade depends upon...all these variables as well : change any of these and you change the student's score. Thus wrote Friedman and discussed many other things in Jan.-Mar. '71 in his article "The American School : Guild or Factory?"

Mina Swaminathan had written an article Education Without School on Reimer's 'School is Dead' in our special issue Books for Better Education (Oct.-Dec. '72). Many such 'disturbing' books, e.g. 'De-Schooling Society' by Illich, 'Pedagogy of the Oppressed' by Paulo Freire etc. were also introduced and discussed in that big-bumper special issue.



Call it an article, a research report, a full-length book or whatever you will, but we had presented to the readers something very unique in our July-Sept. '72 issue to stress the need of looking into future. Those interested in extricating themselves from the crushing and blinding demands of the 'immediate' would do well to dig out and look up our special number 'Education in the year 2000' and see what Prof. Torsten Husen has tried to show. But please don't ask us for its copy. Extremely sorry, all copies are sold out,

*Seminar Readings Award
Winner Article*

Introducing New Mathematics at the Secondary Stage

J. C. W. Rust

FOR the past year I have been teaching mathematics in Class VI of a Higher Secondary School. I have been working in close co-operation with my colleagues in the primary section, and together we have experimented with some of the new ideas which have become so fashionable in the West.

What is New Mathematics? Frankly, we don't know. At the beginning of the year we surrounded ourselves with piles of books,

journals and articles from scores of different authors, publishers and institutions in Britain and America. Each one propounds a different view on the subject, and each one claims to be the one and only true exposition of New Mathematics. We therefore retained an open mind and approached all these claims with the utmost caution. We rejected what seemed too extravagant or impracticable. We have not attempted a revolution. On the

contrary, many protagonists of the new methods may think that our approach has been too timid and limited.

All the varieties of new mathematics have one point in common, with which we agree whole-heartedly. That is, that the children should understand the basic principles of mathematics thoroughly, their rational basis, their significance, and their application to practical life and to science. The traditional teaching of the subject has insisted on mastery of methods of manipulation of numbers and symbols, without necessarily understanding them. This is now proved to be bankrupt and a criminal waste of the precious years of childhood, although it is still generally practised in India and in other countries. Ideally we should not allow a child to use any process, such as dividing fractions by inverting and multiplying, until he understands how and why it works.

That brings us to the most controversial point in our present experiment. The children of class VI have already learnt these methods, and use them in the most confused and inappropriate manners. They cannot be ordered to forget them. We are faced with the delicate problem of laying foundations under crumbling walls without actually demolishing them. I recently spoke to a visiting group of teachers from the U.S.A., who told me that they do not introduce the new methods in midstream but let them work up from Class I. This is no doubt easier both from the teaching and the administrative point of view, but it seems to be

very doubtful ethically. They continue to teach the later classes by methods, which they know to be inferior and even harmful. For this reason we set our face against it, and we have tried, in spite of the obstacles, to give the best possible teaching to all the classes whatever their previous grounding.

Division

For some mysterious reason the method of short division is not normally taught in Indian schools. We introduced it as much as a time- and paper-saving device as anything, and the children soon saw its advantages. But some of them confused it with the old method of finding the LCM, and we got results like this :

$$\begin{array}{r} 2) 5472 \\ \underline{5271} \end{array}$$

This is not merely a confusion of similar looking methods. It indicates plainly that they have no idea of what they are doing, what is an LCM or what division means. They are simply manipulating figures as their teachers have told them to do. We had to relate division to many real life problems of sharing and distribution before we were satisfied that they were working the new methods with understanding.

Long division we have dropped completely. We found that in spite of the years of toil and sweat most of Class VI got every sum wrong. We have not tried to correct them or to reteach them. It is a skill which occurs so rarely in later classes that it would be absurd to waste any time on it.

Find the number

What are known in algebra as

simple equations can be introduced at a very early stage as the game of "find the number". Class VI, with their previous mechanical teaching, were at first very bad at this. When we asked them $7+x=10$, what is x ? almost all of them said 17. They can see a 7, a + and a 10, and they have been conditioned to believe that the combination of these three symbols can only amount to 17. They have never learnt to think about it, only to respond automatically like Pavlov's white rats.

We consider this particular skill as one of the most basic parts of the new approach and we have devoted a great deal of time to it. We have asked our colleague in the Nursery section to put questions like this to her toddlers: "Three children have just come into the room. Now there are eight. How many were there before?" "Look at those birds. Oh, two have flown away and there are only three left. How many were there at first?" With this kind of training from the earliest stages the children become alert and rational.

This method of solving simple equations by inspection and deduction can be carried quite a long way without the necessity for any formal method such as transferring terms and changing the sign. By now all our Class VI can solve an equation like $15-3x=9$ by muttering to themselves "What must I take from 15 to leave 9?"—(some quick finger work), "—Yes, 6. 3 times what is 6?" (more finger work in some cases)—"3 twos are 6. So x is 2."

As an experiment we gave this equation to the (ungifted) big brother in Class XI of one of our students.

He tackled it in the only way he knew :

$$15-3x=9$$

$$-3x=9+15$$

$$-3x=24$$

$$x=24/-3=8$$

We can see that the whole process meant nothing to him. He did not know that he was trying to find a value of x which makes the original equation a true statement. He was simply performing a trick, which his teacher had taught him, and which he had mastered very imperfectly. But even if his answer had been correct, the educational benefit to him would still have been nil.

Negative numbers

In the past negative numbers both in algebra and in arithmetic have been one of the greatest stumbling blocks. Teachers have assumed too readily that children can grasp the idea of a negative integer. They teach tricks like, "Two minuses multiplied make a plus" before the children can have any conception of its meaning. We have proceeded very slowly in this topic, and have not yet attempted multiplication. Our main gimmick is the Ladder and Well diagram. Every child has drawn in his exercise-book a picture of a ladder standing on the ground (Zero) with the rungs marked +1 to +10, and under it a well going down with the rungs marked -1 to -10. The pictures are embellished at random with little men climbing or falling headlong, and every well contains a lurking crocodile. With the aid of this picture the children work out results like $+3-6+7-4+2$, counting up and down with their pencils

or fingers. We have not considered it necessary to point out to them that in this process they are using the symbol minus in two different ways, meaning (i) how many to count down, and (ii) the name of a step in the well. They seem to accept this without any difficulty.

The ladder and well game soon gets involved in the find-the-number game. We ask, "how shall we get back to the ground?"

$$+1 - 9 + 7 - 2 + 6 (\quad) = 0$$

(Fill in the blank)

and a more difficult problem :

$$-2 + 5 (\quad) - 4 + 7 = -1$$

(Fill in the blank)

We tried using the ladder and well method for collecting like terms, e.g. $4a + 5b - 7a - 2b$, but the children found it irksome that Mr A and Mr B had to have separate ladders and wells. But having understood the principle they managed to simplify these without much trouble.

New topics

It can be seen from the above that we have not been so much concerned with introducing new topics as with teaching the old topics in a sounder way. We have however introduced a few new topics which I will describe.

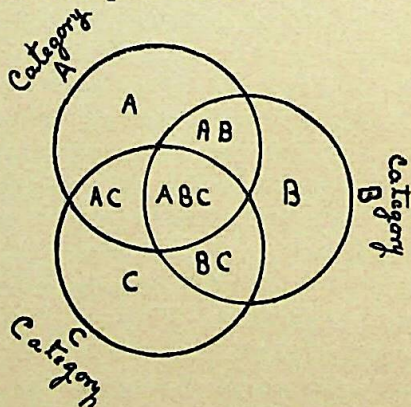
Set Theory

We must admit that we are not so crazy about Set Theory as some of the Western and also Indian teachers whose works we have read. They appear to regard it as the ultimate reality behind all branches of mathematics. They may be right. We have dabbled in it only very tentatively, and we have found it useful in stimulating the thought

glands of our pupils, and in arousing their interest to some extent.

In Class V there are two Joshis, two Mathurs and two Lalits. How many in all? Six? No, only four, because they include Lalit Joshi and Lalit Mathur. This situation is depicted on a Venn diagram with appropriate cartoons. The children learn the new symbols for intersection and union of two sets, and make up more examples—(Set of girls in the school), (set of students in Class VI) or (set of four-legged objects), (set of animals). Two intersecting sets is the most common and interesting situation, but we pointed out other relationships as (set of students in the school), (set of students in Class VI), and (set of Class VI A), (set of students in this room).

Then we turned our attention to three sets, and we discovered the fascinating hotel game. Three intersecting circles form a hotel with seven rooms, each of which has a different specification :



We then carefully selected seven pupils of the school :

1. Sanjay Mathur (VI) (children of
2. Madhu Mathur (III) the Senior School music-teacher)

3. Dipak Athley (VI) } (children of
4. Vijay Athley (III) } the Junior
5. Lalit Mathur (V) School
6. Harish Mathur (III) music
7. Navin Paliwal (III) teacher)

Now we place these seven children into three sets: (set of music teachers' children), (set of Mathurs), (set of students of Class III). If these three sets are represented by the three circles above, we find that we can exactly allocate one child to each room.

This became a very popular game, and the brighter children tried their hands at the delicate task of selecting the sets. One other example was the seven numbers 15, 16, 18, 20, 25, 27, 30 put into sets of (multiples of 2), (multiples of 3), (multiples of 5).

We have not pursued the theory of three sets any further as it becomes complicated – in fact we hastily worked out no fewer than 19 possible Venn diagrams with three circles.

This is the extent of our excursion into the sacred premises of set theory. We are still not sure what its purpose is, but it exercises the useful habit of classifying and sorting objects into groups.

Logic

Logic is of course inherent in all mathematical processes. We have introduced it as a separate topic only to emphasize its basic importance in other topics. We started with verbal syllogisms single and double.

Shailendra is fatter than Ratan, therefore Ratan is thinner than Shailendra.

France is not in Asia. Paris is in France, therefore Paris is not in Asia.

We could not resist having a little fun with simple fallacies : Porpoises are good swimmers; my dog is a good swimmer; therefore my dog is a porpoise.

All Australians are good cricketers : babies are not good cricketers : therefore no babies are Australians.

We did not introduce any technical terms like “undistributed middles” but simply let our children chew over the deductive processes in their own minds.

Then we switched to mathematical logic. One of the true observations of all writers on new mathematics is that in real life inequalities are far more frequent than equalities and that we should devote more time to the study of inequalities in our mathematics courses.

5

We introduced the symbols for greater than, less than, approximately equal to, and not equal to. Then we tried some simple syllogisms.

$a > b : b = c : \text{therefore}$

$p < q : q < r : \text{therefore}$

and we also threw in some in which a third fact cannot properly be deduced :

$a > b : b < c :$

$d \neq e : e \neq f :$

We have found that the faculty of deduction does not depend on age. When confronted with these premises for the first time, the younger children are as adept as

J.C.W. Rust : Introducing New Mathematics at the Secondary Stage

their elders. There is no doubt that inborn ability plays a major part in logical thinking. In fact these questions might well be part of a routine IQ test. But we have also found that all children can improve their deductive power with practice, so that children who are trained in these skills from the infant stage onwards will be highly proficient by the time they reach the secondary school. Since logic is the basis of all mathematics and science, it seems to us essential that it should be included in the syllabus.

Approximation

6 For some reason the topic of approximation does not occur in the Indian syllabus (at least in this State). Its omission causes amusing lapses by people who ought to know better, e.g. we read on a railway platform that its height is 214.375 metres above sea level (the former measurement in feet having been multiplied by a conversion factor), and in a tourist brochure that "the upper limit of trees is approximately 10,000 feet (3048 metres)". It requires nothing more than a little common-sense in our class VI students to see the absurdity of these statements.

Our lessons on approximation have taken the forms of discussions on these and other examples. We say that the population of India is 50 crores, and the distance from Delhi to Bombay is 1000 Kilometres. Would it be more suitable to say 52,63,14,871 inhabitants, and 987.532 Kilometres? Between the extreme there is a reasonable degree of approximation in each case.

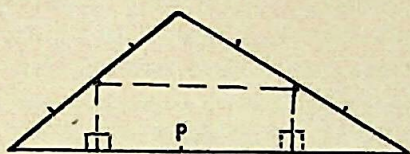
Geometry

In geometry we have limited ourselves to familiarising the students with the properties and names of simple figures and the ideas of symmetry, similarity, congruence, rotation and translation.

When I was a school boy I was taught that the word "obvious" is anathema in geometry, and its use a heinous sin. Everything must be proved Euclid fashion. This was intended to avoid the habit of jumping to conclusions. In effect it made geometry such a tedious subject that we developed a lasting distaste for it. There is no harm in jumping to conclusions if you look well before you jump. Most of the first twenty or so theorems of Euclid are self-evident. It is obvious that vertically opposite, alternate and corresponding angles are equal, that the base angles of an isosceles triangle are equal, and that the opposite sides of a parallelogram are equal (especially if you know, as our students do, that a parallelogram is simply a rectangle which has been set on by an elephant). There are in life a few things which are obvious but untrue, like the orbit of the sun round the earth, but in elementary geometry the obvious facts are actually true and we have not wasted any time on formal proofs.

The only unobvious fact worth learning at this stage is the sum of the angles of a triangle. This may be done by the familiar method of tearing the corners off a paper triangle. But our brighter students rightly objected that this does not show that it will happen for every triangle. A more satisfactory way

is to fold the three angles over to meet at the foot of one of the perpendiculars :-



It is now "obvious" that this can be done with any triangle whatever.

We introduced angular measure as rotation. If I walk from here to there, I have moved 2 metres. If I do an about-turn on this spot, my metrage is zero, yet I have moved. I have rotated through 180° . If I walk round a semi-circle, I combine the movements of translation and rotation.

Fractions and decimals

My most frustrating experience over the past year has been trying to deal with fractions and decimals in Class VI. The children's minds have been so cluttered up with half-digested "Methods" for adding and multiplying these that I have not succeeded in bringing order out of the chaos. In particular I find that they have never given a thought to the meaning of a decimal point, that all the digits after the point, however formidable and numerous, amount to less than 1. I have tried to approach multiplication from this angle. For example 2.57 is a number between 2 and 3, 12.4 is a number between 12 and 13. Therefore if I multiply them together I will get a number between 24 and 39. I then ignore the points and multiply 257 by 124, getting 31868. So the answer is 31.868. This seems to me to be by far the soundest method,

as it combines understanding with method. But the children have been taught the old method of counting the digits after the points and they cannot unlearn it. While no doubt it works if done correctly, it gives the impression that a child who gives the answer 318.68 is "almost right" and deserves some credit. In fact a child who did the multiplication all wrong but placed the point correctly, say 29.728, would be much nearer the mark. Children should not be taught to manipulate decimals until they understand clearly what they signify.

The same difficulty arises to a certain extent with fractions, though it is easier to understand that $4\frac{1}{2}$ is a number between 4 and 5. But here again we find children giving absurd answers to calculations because they have never been told to check the answer and think whether it is reasonable or not. They have blindly followed the method and made a slight slip in the working, so it is "almost right". For example, $3\frac{2}{5} \times 4\frac{1}{3} = \frac{17}{5} \times \frac{13}{3} = \frac{221}{8} = 27\frac{5}{8}$. If this child had been taught to check his answers he would see at once that as the two original numbers are less than 4 and 5 respectively, the answer cannot be more than 20, and he would look again and correct his mistake.

My colleagues in the primary classes who are introducing fractions for the first time are avoiding these mistakes and giving the children a proper grounding of understanding. In Class VI, I am still struggling among the tentacles of the past. I doubt, if I can even get clear of them completely.

J.C.W. Rust : Introducing New Mathematics at the Secondary Stage

One point which should have become clear in the course of this paper is that we use only small numbers and simple examples in all our topics. That is a vital point. We are teaching the understanding of basic principles, not the skills of manipulating. The old fashioned sadistic teacher, of whom there are still many extant, gives his children a sum like this in an examination : $\frac{15}{29} \div (11\frac{1}{7} - 4\frac{3}{13}) \times 73\frac{17}{31} - 5\frac{2}{43}$ and then complains that his children are dunces and slackers because they all get it wrong. We rarely use numbers above 12 in our examples, and it is a fact that in real-life problems and in science the vast majority of the calculations involve only small numbers.

Multiplication Facts

8

It has become rather a controversial point of the new ideas of mathematics that the learning of "tables" of multiplication is now frowned on. We agree with this. We have met teachers who proudly assert that their classes know all the tables up to twenty, and have been most offended when we have politely doubted their statement. (No doubt there will be some among my readers.) In my class there is one boy only, who is capable of memorising his tables up to 20, and he is not the best mathematician. It is a special gift accorded to very few. If he has it, by all means let him make the best of it. But the rest, who have spent many happy hours in previous years reciting and singing their tables, have now forgotten them. At best, they cannot multiply 4 by 6 without recourse to their

fingers and a low murmur "4 ones are 4, 4 twos are 8,.....". What we have tried to instil is instant knowledge of all the multiplication facts from 1×1 to 10×10 without fingers and without starting from the beginning every time. The total number of these facts is only 55, including some which are so easy that they need hardly be counted. From 2×2 to 9×9 there are only 36 separate facts, a number well within the scope of even the dimmest intelligence. We do not teach these facts as a separate exercise. We use them so often in examples that the children come to know them without effort.

Conclusion

The experiment is still continuing daily in our classrooms, but I have written enough to indicate what we are trying to do and where we have succeeded and failed. We are still far from satisfied, but we feel that we are giving our children a better understanding of what mathematics is all about. Our greatest success has been in removing the idea that mathematics is a dull, hateful and entirely mysterious subject, which can be understood only by a select few. All our children, even those whose examination marks are still in the danger zone, now run with joy to the mathematics classroom in anticipation of a period of fun, laughter and stimulating thought.

We have shown that, in spite of difficulties, new mathematics can be introduced at the secondary stage. The authorities of this State are considering to introduce a new syllabus on the above lines simultaneously

in classes III and VI. We strongly urge all other authorities to do the same if they have not already done so. Indian Mathematics is eighty years behind the rest of the world and as a result our science education is also lagging behind the West and the newly independent African countries, who have been using new mathematical methods for several years.

सार - संक्षेप

‘माध्यमिक स्तर’ पर नवीन गणित की पुनःस्थापना

— जे० सी० डब्ल्यू० रस्ट

नवीन गणित के विभिन्न पहलुओं में एक सामान्य सिद्धान्त निहित है, वह है, बालक गणित के मूल सिद्धान्तों को भली प्रकार समझ ले। यद्यपि भारत व अन्य कुछ देशों में अभी भी परम्परागत विधि ही काम में लायी जाती है लेकिन अब सिद्ध हो चुका है कि यह विधि केवल बाल्यावस्था के अमूल्य क्षणों का सदोष अपव्यय व दिवालियापन निकालना मात्र है। गणित शिक्षण की नवीन पद्धति में परम्परागत पद्धति की तरह छात्रों को गुणा-भाग का अक्षरीय ज्ञान मात्र नहीं कराया जाता बल्कि वास्तविक जीवन की

समस्याओं से सम्बन्धित ज्ञान सिखाया जाता है। लम्बे-लम्बे भाग के प्रश्न अब बेकार हो गये हैं। इनको सिखाना समय नष्ट करना है।

जोड़ व घटाने के सिद्धान्त को व्यावहारिक व वास्तविक अनुभव के आधार पर सिखाने से बालक जोड़ व घटाने के महत्व को भली प्रकार समझ सकता है।

गणितीय विधियों में तर्क अन्तर्निहित है। यद्यपि तर्कपूर्ण विचारधारा में जन्मजात योग्यताएँ अपना विशेष स्थान रखती हैं लेकिन बालक प्रयत्न से भी अपनी वियोजक शक्ति में सुधार ला सकता है।

लेखक ने अपने अनुभव के आधार पर बीजगणित, युगपद समीकरण व ज्यामिति आदि की सरल, व्यावहारिक व वास्तविक विधियों को प्रयोग कर समझाया है, जो नवीन शिक्षण विधि का मूल उद्देश्य है। नवीन गणित का मूल ध्येय बालकों के मस्तिष्क में गणित के प्रति रहने वाली अरुचि को समाप्त करना है तथा उनमें गणित के प्रति उत्साह उत्पन्न करना है। लेखक का कहना है कि भारतीय गणित विश्व से अभी अस्सी वर्ष पीछे है। हमें नवीन गणित की पुनःस्थापना माध्यमिक स्तर पर कर लेनी चाहिए। तीसरी व छठी कक्षा का पाठ्यक्रम भी इसी आधार पर होना चाहिए।

— मो० चं० ते०

9

The teachers' greatest concern, in fact, was loss of their professional autonomy as a result of a rigid curriculum imposed from the outside, or 'invasion' of their classroom by superiors bent on evaluation.

— Charles Silberman, *Crisis in the Classroom*, p. 271

J.C.W. Rust : *Introducing New Mathematics at the Secondary Stage*

Swaneng Hill School

Patrick Van Rensburg

IN 1962, the population of Botswana was half a million and there were only six secondary schools with a total enrolment of about 1,500. There were 60,000 students in primary schools and we learned something of the competition for places in secondary schools. The per capita income is not much more than £ 30 and the country is heavily grant-aided to meet recurrent costs.

In late 1962, we obtained a piece of land from the tribe on which to

build a school and we searched desperately for funds. In December we found £ 500 and we organized a work camp to build one small classroom and a hut for my wife and me to live in. In February 1963 we admitted the first twenty-eight pupils who applied. At my suggestion, the pupils elected a head boy and a head girl, and during the first week the head boy came to ask me if I could provide them with a sports field. I pointed out how little money

we had left after building our first buildings and buying desks and chairs for them. To spend money on a sports field would leave very little for running the school. The students considered this and decided to give themselves a sports field. It was an important first lesson for them and for me in the allocation of resources, and it also established, from the outset, a tradition of voluntary manual work in the school.

The policies of our school began evolving in response to specific experiences. When the first buildings were erected with the aid of a multi-racial work camp from South Africa, I was enormously impressed with their enthusiasm, but I confess that this enthusiasm was not matched by technical competence. When the students cleared their own sports field, it needed hard work but little technical competence, but when they carried their voluntary work into building classrooms, they were restricted to the labouring jobs, such as digging foundation trenches and mixing concrete and mortar. Some of the students wanted to learn how to build so that they could complete a building by themselves. At that moment we were lucky to get the services, as a volunteer, of a man of wide practical ability and experience. He began teaching the theory and practice of building construction. It was a first step, taken without being fully conscious of all the later implications and considerations, towards diversification of the curriculum. It has also meant that our students have since built, entirely by themselves, three science laboratories and a large school hall, and that they

participated in constructing a number of other buildings. They still did the labouring jobs—indeed, they helped to build quite a large dam on the school site—but they could manage, with supervision, the more skilled artisanship too. Voluntary work had come to represent a real saving in costs.

At Swaneng Hill School, we have been much concerned about relating education to development. We have been extremely anxious to discourage the notion that education is just a ladder on which ambition climbs to privilege. We try to ensure that, when our students leave us, they feel under some compulsion from within themselves, through sympathy and fellow-feeling with the poor and hungry, to fight want, ignorance, and disease in their country. We seek to equip them not only with the commitment but also with the confidence, knowledge, and skill to tackle, themselves, the problems facing their country.

We were constantly looking for means of achieving these aims through the life and activities of the school and through its curriculum. The diversification of the curriculum was deliberately pursued. In addition to mathematics and science and the traditional academic subjects, we introduced woodwork, metalwork, building science, technical drawing, commercial subjects, arts and crafts, and agricultural science. These subjects would help provide the skills needed by a developing economy. Included in the timetable were discussions with the students about their society and the country's economy. These discussions were vital, but I soon realized that

they needed shape, direction, and coherence. We found these attributes ultimately in selections from various disciplines, which we called development studies.

At the beginning of 1965, in response to the many imploring young people encamped outside my door seeking entry to the school, I took some initiative—in association with the chief of the tribe—in an attempt to deal with the problem. The chief called a tribal gathering and I put to those assembled a proposal that he and I had agreed on in advance. I tried to explain that the primary school dropout problem existed because there were neither the funds nor the other resources required to educate or to employ the thousands of young people turned away from secondary schools. We offered an on-the-job apprenticeship training, in which trainees would work productively while they learned to build. They would undertake building for public and semi-public authorities at relatively low cost. Their earnings as builders, while they learned, would cover costs. We called this the Builders' Brigade; the name was taken from Ghana, although the important principle of covering costs differed from the first Brigades formed in Ghana. We chose this name to emphasize that this was not a school or training centre with a high theoretical and classroom content. The Builders' Brigade has in five years trained 70 builders, over 45 of whom have passed government trade tests and over 60 of whom are now employed as builders, and this has been achieved at no cost to the State and without any subsidy, apart from the management skills of volunteers.

In 1967 we extended this type of training to other activities. We established a Carpenters' Brigade, a Farmers' Brigade, and a textile workshop for girls, in which wool was carded, spun, and woven into blankets, rugs, and tapestries and in which textile printing and dressmaking were taught. By the end of 1969, these brigades were covering most of their costs—not, however, including the wages of the expatriate instructors who were necessary to launch the new programmes. In mid-1969, the first girls to pass the workshop training in spinning and weaving set up an informal cooperative with our assistance and, in their first six months, provided themselves with reasonable earnings.

The Farmers' Brigade has been beset by the most intractable problems. There has been periodic discontent in all the Brigades, but nowhere so marked or bitter as among some of the Farmers' Brigade trainees. Some discontent was to be expected in a new and revolutionary programme in which trainees had to work while they learned to cover the cost of their training. Close by, there were relatives and friends in the secondary school with a much less exacting programme. For some of the Brigade trainees, the Brigades were only a consolation prize because their first ambition was the secondary school. In the Farmers' Brigade especially, some had come to mark time to continue being taught while they waited for other opportunities.

In view of all the difficulties that have arisen in the Farmers' Brigade, we have been prepared to modify the programme. We have been prepared to recognize that we were wrong

to establish an institutionalized form of training. We recognized that young people separated from their environment might during three years in an institution assume unrealistic aspirations about their levels of earnings. Or perhaps we could say that unrealistic aspirations already assumed would be nurtured by institutional training. After discussion with the Ministry of Agriculture, we made proposals for a modified system of training that would combine institutional with *in situ* training. The Ministry and the chief of the tribe agreed that we should approach selected villages, offering to train young people from the village. In advance, the land, capital, and farming operations would be identified in the village. The young trainees would spend half their time in the institution and half on their land, in rotation. There would always be some trainees in the village and some in the institution. The importance of the institution was that it should cover the costs of the scheme and preserve the basic principle of Brigade training. It could also upgrade training and provide academic support, knowledge, and motivational training. And as the trainees went back periodically to the village, a continuing evaluation could be made of the application of their training to their own farming. The Brigade would maintain instructors in the villages. The agreement with the Ministry of Agriculture and the Department of Community Development was that a comprehensive integrated programme of rural development would be introduced in the selected villages. Cooperatives might be established, adult literacy under-

taken, and, in general, the adults in the village might be prepared towards accepting the changes and innovations that the young trainees might introduce.

The success of the Brigade system of productive training in absorbing primary school dropouts—or older primary school dropouts—will depend on how far the following conditions can be met: the ability to cover running costs; low capital costs (it will be clear that the higher the capital costs the more limited the programme in a poor country); there must be a demand for produce and out-put if the Brigades are to cover costs; those trained in the Brigades must be able to find work (for the farmers this means, among other things, having some initial capital and land); and sufficient instructors have to be trained.

When we took students into the dormitories at Swaneng Hill School, it was a condition of entry that they would undertake their own cleaning and catering, except for the preparation of weekday lunches. At the time, this was an essential economy. The students now have a catering association, organized entirely by themselves and supervised by the staff, which provides them with all but midday meals during the week. The fees that boarding students pay are handed over to their catering association in monthly payments and they cover the costs entirely. In this and other ways, such as student work on the vegetable garden, we effect a cost-savings amounting to one-third of the average annual per student running costs for all the schools in Botswana. This means that without these savings, we would

have one-third less students in the school. We can demonstrate an interdependence of the students on each other through work in the school. If they did not undertake this work, fewer students would be in the school. The whole school now also participates in community service, a consequence of a decision taken by the students themselves. This service includes cost-saving work at the school itself, assistance to the Brigades, and work in the community outside. Community service is part of our attempt to inculcate commitment in the students. As in the case of the catering association, and in many other ways, too, including a school cooperative, we do involve students in running their own affairs in order to encourage initiative and responsibility.

14

Already the Brigades provide a fair proportion of non-technical teaching. The syllabuses in science, mathematics, and English have a high degree of vocational bias. The development studies course seeks to create an awareness of the economy, its job opportunities, and lack of job opportunities. Generally, it tries to prepare trainees for the possibility that they may have to be job-makers rather than job-seekers. The various courses, taken together, try to make the trainees capable of operating small cooperatives, as the first graduates of the textile workshop are now doing and as some of the farmers will have to do.

While education in the Brigades ought to be self-contained, it should also be able to lead some on. Its objectives should be to encourage rationality, initiative, reliability, self-discipline, loyalty based on under-

standing and compassion. We do not need to rely on the traditional academic disciplines to teach and inculcate these characteristics and virtues. We can help people think scientifically without taking them through the laborious processes of examination science syllabuses. Learning agriculture provides just as adequate a discipline for rational thinking and for learning judgement as does learning European history. It is also my experience that people can learn much, as well, from practical and productive work, from cooperating, from discussion, and from having responsibility for their own affairs. After many long discussions with farm trainees, I am well aware of the perspicacity and ability to think of young people who might be classified in formal school terms as semi-educated.

Now I do not ignore the need for modern industrial development or even for large-scale agricultural development, where natural resources make their strategies sensible. I do feel that it is not enough to merely increase production of primary raw materials. Rural development is not only agricultural development. There must of course be increased agricultural production and diversification of this production. Rural development must also include the manufacturing, using simple tools and simple technology, of those goods that rural people require, from local resources, whether animal, mineral, or vegetable. Such goods include a variety of foodstuffs, personal needs, woollen and leather goods, wooden goods, housing, sisal goods, beverages, and household goods. If cash shortages inhibit the

exchange of these goods, then a credit system and a marketing infrastructure should be established. If there are existing manufacturing structures, then these can be used to build upon and expand. Where these are lacking or where new skills have to be introduced, then the Brigade system can be used to introduce the new skill not only to school dropouts but to village people of all ages. This field is ideal for an exchange of volunteers and inexpensive experts among developing countries. I think, for example, of the cottonweaver from India teaching in Tanzania, or the tanner who might come from Cairo to Botswana. We need soap-and candle-makers, men who can cure tobacco, leather workers, and saddle-makers.

We at Swaneng Hill School and in the attached Brigades are now beginning to explore this idea as a technique of rural development. We have asked the senior students to undertake, as part of their development studies, resource surveys in the village and to locate existing skills. And our Brigades and the practical departments in the school are undertaking experiments in local production. At this stage we can only hope that our experiment will be successful, but we can claim no more for it than that it is an experiment. (Published by arrangement with *Convergence*. An International Journal of Adult Education, Toronto, Canada, from its issue vol. IV No. 2, 1971, after obtaining special permission from them).

सार-संक्षेप

बोत्स्वाना का स्वेनेंग हिल स्कूल

—पेट्रिक वान रेन्सबर्ग

स्वेनेंग हिल स्कूल बोत्स्वाना की एक ऐसी शिक्षण संस्था है जो वहाँ की विभिन्न जनजातियों एवं विद्यार्थियों के स्वेच्छिक शारीरिक श्रम से खड़ी हुई है। स्कूल की नीतियाँ विशिष्ट अनुभवों की मांग से विकसित हुई हैं। शिक्षा को विकास से सम्बद्ध किया गया है अतः तदनुरूप वहाँ के पाठ्यक्रम में विविधता है। गणित, विज्ञान एवं पारस्परिक शास्त्रीय विषयों के साथ ही साथ बढ़ईगीरी, धातु-कर्म, वास्तुविज्ञान, तकनीकी आरेखण, वाणिज्यिक विषय, उद्योग, कला, एवं कृषि विज्ञान आदि विषय सन्निविष्ट किये गये हैं।

१९६५ में इस स्कूल ने उन युवकों के निमित्त भवन-निर्माण व्यवसाय में प्रशिक्षण की व्यवस्था प्रारंभ की थी जो प्राथमिक शिक्षा से छूट चुके थे अथवा माध्यमिक शिक्षा उत्तीर्ण कर चुकने पर भी बेकार थे। इन युवकों की एक राजगीर-वाहिनी (बिल्डर्स ब्रिगेड) बनाई गई जिसने पांच वर्षों में अनेक राजगीर तैयार किये। अन्य क्षेत्रों में भी ऐसा ही प्रशिक्षण देने की योजना बनाई गई, जैसे — बढ़ईगीर-वाहिनी एवं कृषक-वाहिनी। लड़कियों के लिए वस्त्रोद्योग कार्यशाला स्थापित की गई जिसमें ऊन की पिंजाई, कताई व बुनाई के बाद कंबल, गलीचे व दरियाँ आदि बनाना सिखाया जाता था। स्कूल द्वारा समाज के लिए आयोजित किये गये इन कार्यक्रमों के दौरान कुछ बाधाएँ आईं जिन्हें जनता व सरकार के सहयोग से दूर किया गया।

स्वेनेंग हिल स्कूल वाहिनी प्रणाली का व्यय-भार उठाती है तथा उसके मूलभूत सिद्धान्तों का परिरक्षण करती है। इसके

15

Patrick Van Rensburg : Swaneng Hill School

द्वारा शिक्षा का उद्देश्य विद्यार्थियों में विवेक, पहलशक्ति, आस्था, निष्ठा व आत्मानुशासन का संचार करना है। समय-समय पर अनुभव किया गया कि विद्यार्थी उत्पादक कार्यों, सहकारिता, वाद-विवाद, दायित्व-बहन तथा स्वकर्तृत्व आदि के द्वारा काफी कुछ सीखते हैं।

युवा शिक्षार्थियों की कुशाग्रता तथा ग्रामीण विकास की मांग को देखते हुए स्वेनैंग हिल स्कूल अपने भावी कार्यक्रमों के अन्तर्गत आधुनिक औद्योगिक विकास अथवा सघन कृषि विकास के प्रयोगों को शुरू करेगा।

— रा. न. सोनी

Our most pressing educational problem, in short, is not how to increase the efficiency of the schools; it is how to create and maintain a humane society. A society whose schools are inhumane is not likely to be humane itself.

— Charles Silberman : Crisis in the Classroom, p. 203.

Should Teachers Take A No-Strike Pledge ?

Shyam Lal Kaushik

IN recent years Indian teachers tend to resort more and more to strong agitational activities (strikes, picketings, protest fasts, gheraos and the like) to pressurize the authorities to concede their demands, as the teachers of many other countries,¹ and other professional groups the world over are doing. But the question is often mooted 'should teachers take recourse to such activities ?' And they are advised (more than any other group) not to resort

to these as it is below their dignity to stoop down to these low tactics of labour which may tarnish their (the teachers) image. But the recent developments the world over have taken much of the shine off this argument and blunted its edge. Both the labour class and the strong agitational activities (its weapons to pressurize the employers for conceding its demands) have gained much in respect in recent years. If on the one hand the gulf between the

traditional high (the mental workers) and the low (the manual workers) is being gradually bridged with the spread of socialistic ideas, on the other, strike as a weapon has been universalized and all sorts of people the world over are resorting to strong agitational measures for all sorts of grievances and protests. Medical men, Engineers, Lawyers, Administrative Officers, Journalists, Scientists, Film Actors and Directors, and so much so that legislators and even Ministers take recourse to strikes in one form or the other.² Recently the Chief Minister (Shri Ajoy Mukerjee) of an Indian State (West Bengal) made history by going on hunger strike³ against his own government to pressurize it (the State Government) to mend its uncivilized ways.⁴ Truly speaking, strikes have become a part of our social life and make no news. What may attract attention is the novel way of going on strike (or to those interested in statistics and records, the number of days a strike continues). It is no wonder then, if the common teacher who is economically as well as socially much lower than many of the above-mentioned groups, fails to keep himself away from strikes on the plea that it is unbecoming on his part to behave that way.

The second argument that is advanced against teachers' agitations is ethically motivated. The teachers are nation-builders. The future generation is in their hands. They may cease work only at the cost of the nation. Service before self is their traditional motto. In answer to this the American Federation of Teachers wrote, "There was the

idea that teachers were members of an ancient profession accustomed to concentrating on service to children and youth and only secondarily concerned with the amount of compensation for their efforts. This emphasis is appropriate for any profession,.....Teachers work for salaries. They have obligations to their own children and families".⁵ So why should the teachers be singled out? And then what is ethical in that when the teachers are reminded of this lofty tradition for rejecting their just demands.⁶ Again there seems to be no reasons to argue that the work of the teacher is immediately crucial as that of the physician, dentists, pharmacist, policeman, fireman, utility worker, or nurse.....A few weeks' delay in the service of teachers would have no permanent effect upon the growth and development of children.⁷

Strikes - A Policy Matter

The question of strikes by teachers thus possibly becomes one of policy matter rather than that of ethics.⁸ And since policy is always a bilateral affair, no policy can be laid down for all times. It always depends. On the policy of no-strike Mr M. R. Godine states, 'A no-strike pledge is not one-way road, nor it is a pledge, that irrespective of the nature of the grievance and the obstacles to settlement, no action will be taken. It is a declaration of intent to adhere to peaceful negotiation - whatever the outcome - so long as it is bilateral and fairly conducted'.⁹

The teachers enrolling as members of either of the two leading teachers organisations of the U.S.,

the N.E.A., or the A.F.T., had to take a no-strike pledge. But the latter observed that despite policies to the contrary, A.F.T. locals had on occasion been forced to go on strike.¹⁰ And in 1958, the A.F.T. voted out the no-strike pledge. The organisation argues :

‘What happens when a board of education formerly amenable to reasonable discussion, refuses even to talk to teachers? What happens when protests against intolerable teaching conditions encounter inflexibility on the part of the board and stubborn determination to make no compromise, to grant no requests? What happens when the School board acts on the assumption that teachers are a service breed willing to put up with any conditions rather than to withhold service – even for a day to the community? What happens when this belief is fortified by the enactment or threatened enactment of legislation forbidding the use of strike by public employees’.¹¹

Unfortunately the events show that the authorities (the government or the private employees) have not given sufficient evidence of their fairness. And the experience of the A.F.T., ‘that mere talk of union organization has often been followed by improvement in working conditions’,¹² may well be shared by the teachers of India and many other countries of the world. Mr Pierre Desvalois while presenting a synthesis of the national reports of teachers organisations to the W.C.O.T.P. General Assembly rightly concluded,

‘Strike is an efficient weapon and those, who have it, are not ready to have it taken from them. It even seems that on a world scale there is a will to gain and use it.’¹³

Action Needed

It seems therefore, a mere wastage of words and energy to exhort teachers not to resort to strikes as a matter of policy. Such exhortations have proved ineffective and they will continue to prove ineffective in future also to which the increasing enthusiasm amongst teachers for strong agitational measures is a pointer. What is needed is to regain the confidence of teacher. And that is possible only by action as Dr V.K.R.V. Rao, the former Union Minister for Education and Youth Services said, ‘A responsibility rests on all of us in the society – administrators, politicians and parliamentarians-and teachers’ grievances must not be ignored. If the constraint of resources prevents meeting certain demands then this must be explained patiently and in a friendly and intimate manner. At the same time some promise must be held out that with the improvement in resources, teachers’ legitimate demands will receive sympathetic consideration. Regarding other grievances which are not constrained by the resource factor the authorities must take pains to see that they are redressed without delay.’¹⁴

Legislation Unnecessary

There are persons who talk of anti-strike legislation for teachers. The editor of Sarita, a Hindi fortnightly published from Delhi, for

example, was so cross with Delhi teachers at the time of their strike in 1968 that he wanted the Government to declare teaching an essential service and regard all such strikes by them as wholly illegal.¹⁵ On principle such legislations cannot be termed as sound and in keeping with democratic set-up. What is needed is a proper grievance machinery and as A.F.T. put it 'with proper grievance machinery anti-strike legislation would be unnecessary for public employees'.¹⁶

Joint Teachers Councils a way out

The establishment of Joint Teachers Council in each state and union territory consisting of representatives of teachers organisations and officers of the Education Departments, as suggested by the Education Commission (1964-66) may go a long way in building 'good relations between teachers and the State Government and also promote the cause of education by smoothening the innumerable administrative problems which are not promptly dealt with and which by causing much avoidable suffering and inconvenience to teachers have an adverse effect on educational standards'.¹⁷ These may meet periodically and deal with 'all matters relating to conditions of service and work, welfare services of teachers of all categories, and general programmes for the improvement of education'.¹⁸

As recommended by the Education Commission, 'These councils should function as advisory bodies, but there should be a convention that, subject to the final authority of

the State Cabinet, agreements reached at the council become operative'.¹⁹

सार-संक्षेप

क्या शिक्षकों को हड़ताल न करने की प्रतिज्ञा करनी चाहिए ?

श्यामलाल कौशिक

आधुनिक युग में अन्य व्यावसायिक समूहों व विश्व में अन्य देशों के शिक्षकों की तरह भारतीय शिक्षक भी अपनी मांगों की स्वीकृति हेतु कठोर उत्तेजनात्मक कार्यवाही जैसे हड़ताल आदि का सहारा लेकर अधिकारी वर्ग पर दबाव डालने का प्रयत्न करते हैं। जहाँ एक तरफ मानसिक कर्मी व श्रमिकों के बीच की खाई को समाजवादी विचारधाराओं द्वारा भरने का प्रयत्न किया जा रहा है वहाँ दूसरी तरफ हड़ताल को एक सार्वभौमिक आयुध के रूप में प्रयोग किया जा रहा है।

चिकित्सक, अभियन्ता, वकील, प्रशासकीय अधिकारी, पत्रकार, वैज्ञानिक, फिल्म अभिनेता, निर्देशक यहाँ तक कि विधि निर्माता तथा मंत्री भी किसी न किसी रूप में हड़ताल का आश्रय लेते हैं। एक सामान्य शिक्षक जिसकी स्थिति आर्थिक व सामाजिक रूप से उपरोक्त समूहों से निम्न है, वह हड़ताल से अलग रहे, यह अपेक्षा नहीं की जा सकती। शिक्षकों की हड़ताल के विरुद्ध केवल तर्कपूर्ण प्रोत्साहन दिया जाता है कि अध्यापक राष्ट्र निर्माता है। 'आत्म' से पहले 'सेवा' उनका परम्परागत आदर्श है।

शिक्षकों द्वारा की जाने वाली हड़ताल तर्क के स्थान पर एक नीतिपूर्ण विषय है। श्री पियरेडेसबलोइ ने शिक्षक समुदाय के डब्ल्यु० सी० ओ० टी० पी० में दिये गये अपने भाषण के अन्त में कहा कि "हड़ताल एक दक्ष हथियार है। जिसके पास यह हथियार नहीं है वे भी इसे अब प्राप्त कर इसका उपयोग करने की इच्छा रखते हैं"।

अतः आज आवश्यकता है कि शिक्षक के विश्वास को पुनः प्राप्त किया जाय। डा० वी० के० आर० वी० राव भूतपूर्व केन्द्रीय शिक्षामंत्री ने कहा था कि "हम सब की यह जिम्मेदारी है कि हमें शिक्षकों के दुखों से स्वयं को अनभिज्ञ नहीं समझना चाहिए।"

संयुक्त शिक्षक परिषदों की स्थापना द्वारा जिसमें शिक्षक समुदाय के प्रतिनिधि और शिक्षा अधिकारी सदस्य हों, राज्य सरकार व शिक्षकों के बीच अच्छे सम्बन्ध

बनाये जा सकते हैं। प्रशासकीय समस्याओं पर भी मिलकर विचार किया जाय ताकि अध्यापकों के लिए असुविधाजनक समस्याओं के होने से शिक्षास्तर पर प्रतिकूल प्रभाव न पड़े। इन परिषदों के सदस्य समय-समय पर मिलकर अध्यापकों की सेवा स्थिति, सभी वर्ग के अध्यापकों की कुशल सेवा व शिक्षा सुधार हेतु सामान्य कार्यक्रम निर्धारित करें, जैसा कि शिक्षा आयोग में प्रस्तावित किया गया है। [मो० चं० ते०]

References :

1. In 1966 alone teachers agitations took place in Argentina, Belgium, Bolivia, Denmark, France, Martinique, Mexico, Nicaragua, South Africa, Cameroon, Gambia, Japan, Panama, Peru, Federal German Republic, Kenya, Morocco, U.S.A., Chile, South Korea, Indonesia, Italy and Great Britain besides India. Vide information compiled by *Teachers Journal*. Vol. 45 No. 11 (November, 1966) pp. 297-300.
2. During 1970 two Deputy Ministers of Rajasthan M/s Shiv Charan Singh and M. R. Thind Went on hunger-strike in protest against the State Government on its attitude of neglect of Karauli region and cut in water-supply to Ganganagar respectively.
3. There is no gainsaying the fact that 'fasts' resorted to by Gandhiji for self-purification are now used as a pressure tactic.
4. *The Hindustan Times*. dated 2-12-1968.
5. A. F. of T. *Organizing the Teaching Profession*. p. 250.
6. R. P. Paranjpe, 'Presidential Address' to the 29th All India Educational Conference'. *Rajasthan Shikshak* Yr. 1 No. 8 & 9 (Nov-Dec. 1954) pp. 36-48.
7. Huggett and Stinnett, *Professional Problems of Teachers*.
8. Ibid.
9. M. R. Godine, *Labour Problems in Public Services*, pp. 169-173.
10. A. F. of T. *Organising the Teaching Profession*. p. 100.
11. Ibid.
12. Ibid. p. 90.
13. Pierre Desvalois, "Professional Responsibilities of Teachers Organisations" '*Education Panorama*'. Vol. 9 No. 3, 1967 p. 10.
14. Dr V. K. R. V. Rao, Exclusive Interview with the Editor, N. I. E. Newsletter. As published in Journal of *Regional College of Education*, Bhopal, Vol. 2 No. 10 (April, 1969) pp. 600-604.
15. *Sarita*, dated 1-3-68.
16. A. F. of T. *Organising the Teaching Profession*. p. 100.
17. Report of the Education Commission (1964-66) p. 65.
18. Ibid.
19. Ibid.

Education—A Key To Economic Development

O. P. Sharma

MRS ALVA MYRDAL, Swedish ambassador in India remarked, "Education has in the nations that have advanced rapidly and firmly been rather a precursor than a follower in the time-table of progress." The miraculous prosperity which the countries like Japan and Germany have achieved within a short span of time is obviously a tribute to their sound system of education. Without a sound system

of education it would have been almost impossible for these countries to regain their economic health after their economy had been reduced to a shambles during the World War II. As a matter of fact at that time it appeared that prosperity for these countries would remain a very remote goal for a pretty long time. But the sound system of education which they evolved belied all gloomy predictions. Now these very nations

vie with the most advanced countries of the world in the race for prosperity.

Keeping in view the significant role of education for economic development it is worthwhile to have its clear concept. Radha Kamal Mukerjee says, "Education is not only for the liquidation of illiteracy but more essentially for dissemination of general and applied science and technology and the technical know-how and skills of modern living." But unfortunately this concept is not properly reflected in our educational policies and programmes. We are still continuing to impart the education which paves one's way only to earning a degree and is of little help in earning a living. It is true that man does not live by bread alone but we should not forget that it is bread that sustains man for various activities. Majority of people in this country are poor and live on subsistence level. If education does not hold out the promise of gainful employment, it loses all meaning for them.

That education holds the key to material well-being of a people is not an empty slogan. In a number of countries studies have been carried out which reveal that there is a vital relationship between education and economic development.

Strumilin, the Russian academician calculated 40 years ago that primary education imparted to labourers resulted in 44% increase in their efficiency. Fabricant, the US economist has estimated that of the average 3.1 per cent annual growth in physical output for 1919-1957 (in USA) increase in supply of both labour and capital accounts for

only one per cent. The rest of the increase in output which is estimated at about two-third is accounted for in terms of organisational and technical knowledge which in turn is due to investment in research, education and better health.

These studies clearly reveal that the tempo of progress of a country is greatly determined by the type of knowledge and skills its people have developed. In the absence of skilled man-power even the rich natural resources make slight contribution to progress as these remain unexploited. T. W. Schultz points out in the following words how lack of education restricts economic development. "Suppose there were an economy with the land and the physical reproducible capital including the available techniques of production—but which attempted to function under the following restraints: There would be no person who had any on the job experience, none who had schooling, no one who had any information about the economy except of his locality, each individual would be bound to his locality and the average life span of people would be only 40 years. It is certain that there would be both low output and extraordinary rigidity of economic organisation until the capabilities of the people were raised markedly by investing in them."

Take for example Arab countries, Mexico and Brazil. All these countries abound in natural resources but ironically their economy is not appreciably sound. The reason is simple. These countries have not fully recognized the significance of trained manpower in economic deve-

lopment. If these countries take proper care to develop their human resources they can enjoy the privilege of belonging to the galaxy of advanced nations.

From this one can conclude that natural resources alone do not warrant a nation's progress. On the other hand the deficiency of natural resources does not hold national progress at ransom. Denmark, Switzerland and Japan are severely lacking in natural resources. Yet they enjoy tremendous prosperity. The secret of their success lies in the skilled manpower they have developed. These countries by their success have shown to the world that the enlightened mind can work miracles.

24

Commenting on the benefits of education Newman observes, "The man who has learned to think and to reason and to compare and discriminate and to analyze, who has refined his taste and sharpened his mental vision will not indeed at once be an engineer or a chemist or a geologist—but he will be placed in that state of intellect in which he can take up anyone of the sciences... .. with an ease, a grace, versatility and a success to which another is a stranger."

Dr K. N. Raj points out the significance of education in Indian context in these words, "In a country in which more than three-fourths of the labour force is engaged in agriculture and small scale industry it is difficult to conceive any kind of broad-based economic advance based on necessary and acceptable technological chances without this population having the minimal advantages of literacy."

Education is needed not only to operate machinery and run work in offices efficiently; it is equally needed to preserve social cohesion. Lower wages often become a source of conflicts which expose social values to disintegration. Thus, in order to strengthen social fabric everyone must be assured of good income. Von Thunen, the noted economist believes that education promotes social solidarity by reducing income differentials.

He asks, "Why in a competitive organisation the income of manual workers remains persistently so far below the incomes of manufacturers and farmers?" He himself answers this question in this way: "The manual workers are lacking in the elements of school knowledge without which inspite of any other qualifications it is impossible to be an entrepreneur."

Von Thunen's observation clearly emphasises that human resources in their undeveloped form are of little value like the natural resources in their original form. For instance, if we want to increase productivity of land we must invest in it by way of fertilizer and water. Similarly in order to improve human mind which is the workshop of all ideas and plans we must invest in it by way of sound education.

Have we done so? Dr Zakir Hussain's comment in this connection points out the truth. He said, "India's failure has been more on the human side and therein lies the greatest challenge to us." Besides, the following figures also point out how we are trailing behind other countries in the field of education. At the first level education

the number of pupils per thousand of population is only 78 in India as compared with 133 in China, 134 in Russia, 135 in Japan and 163 in America. This clearly shows that India's outlay on education is very inadequate. India spends less than 3 per cent of its national income whereas Russia spends 7.0, America and Japan spend 6.5 per cent and 5.7. per cent respectively.

It is high time we changed our outlook on education. The change in outlook on education necessitates a corresponding change in our concept of capital formation. All these years we have been clinging to the traditional concept of capital formation which is confined to the net increase of land, structures, durable equipment, commodity stocks etc. We must discard this traditional concept to make way for the modern concept of capital formation which places more emphasis on the body of knowledge possessed by the population and the training and the capacity to use it effectively than physical capital. This way alone lies our progress.

सार-संक्षेप

शिक्षा-आर्थिक विकास का आधार

ओ० पी० शर्मा

श्रीमती अल्वा (जो भारत में स्वीडन की राजदूत थीं) के अनुसार 'द्रुतगति से विकसित देशों की प्रगति को प्रकट करने के लिये शिक्षा ने सदैव प्रेरक का कार्य किया न कि अनुसरण का। सुहृद् शिक्षा प्रणाली के आधार पर ही जर्मनी व जापान ने आश्चर्यजनक आर्थिक प्रगति अत्यन्त अल्प समय में की। अतः आर्थिक विकास में शिक्षा का

महत्त्वपूर्ण योगदान है। रोधाकमल मुकर्जी के अनुसार- 'शिक्षा का उद्देश्य केवल असमानता को विनष्ट करना ही नहीं अपितु आधुनिक जीवन में समस्त प्रकार की प्रायोगिक प्रविधियों व दक्षताओं को प्राप्त करना है।' लेकिन आधुनिक शिक्षा डिग्री प्रदान करती है, जीविका नहीं। अतः जीविका दिलाने में असमर्थ शिक्षा प्रणाली दूषित व निरर्थक है। अतः शिक्षा में व आर्थिक विकास में सामंजस्य होना अपेक्षित है। रूसी शिक्षा शास्त्री स्ट्रूमिलिन ने चालीस वर्ष पहले गणना करके बताया कि रूस में मजदूरों को प्राथमिक शिक्षा देनेपर उनके कार्य की कुशलता में 44% की वृद्धि हुई। अमेरिकन अर्थशास्त्री ने बताया कि आर्थिक उन्नति का उच्च भाग मजदूरों के कार्यों में, शिक्षा सुस्वास्थ्य व शोध कार्यों के परिणामस्वरूप आता है। अतः आर्थिक प्रगति शिक्षा व कुशलता पर आधारित है। प्राकृतिक प्रसाधनों के ज्ञान बिना कुशल कारीगर भी कुछ नहीं कर सकते।

25

टी० डब्ल्यू० सूलज (T. W. Schultz) के अनुसार शिक्षा की कमी आर्थिक विकास में बाधक होती है। जैसे अगर आर्थिक उत्थान हेतु पूंजी हो, भूमि हो, भौतिक प्रसाधन उपलब्ध हों किन्तु किसी भी कारीगर को अपने व्यवसाय का तकनीकी ज्ञान उपलब्ध न हो, स्थानीय आर्थिक व्यवस्था का ज्ञान न हो, साक्षर न हो तो उत्पादन में कमी होगी। जैसे मेक्सिको व ब्राजील में। दूसरी तरफ डेनमार्क व स्विट्जरलैंड ने आशातीत प्रगति करके विश्व को बता दिया कि ज्ञानवान मस्तिष्क के आधार पर आश्चर्यजनक प्रगति संभव है।

शिक्षा के गुणों की व्याख्या करते हुए न्यूमेन ने बताया कि एक व्यक्ति जिसमें सोचने, समझने व तर्क करने की क्षमता है वह किसी भी प्रकार के कार्य को आसानी से कर सकता है। के० एन० राज ने बताया

O. P. Sharma : Education—A Key to Economic Development

कि भारत में जहाँ तीन चौथाई लोग खेती या लघु उद्योग धंधे करते हैं वहाँ उन्नत आर्थिक विकास तब तक संभव नहीं जब तक प्रावधिक ज्ञान व तकनीकी ज्ञान प्रदान नहीं किया जा सकता। शिक्षा केवल मशीनरी सम्बन्धी अथवा औद्योगिक ज्ञान को ही प्रदान नहीं करती अपितु सामाजिक संतुलन बनाये रखने के लिये आवश्यक है। सामाजिक संतुलन हेतु प्रत्येक को उचित मजदूरी मिलना आवश्यक है।

प्रसिद्ध अर्थशास्त्री वनचूनन के कथनानुसार जैसे खेती करने के लिये सिंचाई व जोत आवश्यक हैं ठीक उसी प्रकार मनुष्य के मस्तिष्क के विकास के लिये शिक्षा आवश्यक है।

डॉ० जाकिरहुसैन ने भी शिक्षा को आर्थिक विकास का प्रमुख आधार मानकर बुनियादी शिक्षा पर जोर दिया। वस्तुतः आर्थिक विकास के लिये शिक्षा परम आवश्यक है।

[एस. एस. व्यास]



"The man who has learned to think and to reason and to compare and discriminate and to analyze, who has refined his taste and sharpened his mental vision will not indeed at once be an engineer or a chemist or a geologist—but he will be placed in that state of intellect in which he can take up anyone of the sciences..... with an ease, a grace, versatility and a success to which another is a stranger."

— Newman

GREAT IMITATORS

Praful N. Dave

IF the Indian art has to become modern and progressive, if it has to come up to the International Standards, and if we want to have a real renaissance, we need to first bomb Ajanta and Ellora !' Thus spoke (of course privately) an internationally known Gujarati artist. It is not the prerogative of only the so-called modern artists to hold such views regarding anything INDIAN; but it has become fashionable, nay, it appears to be rather a matter of pride to hold and freely express

such views by the elite in the area of Arts, Humanities and Sciences. So often do we hear these people say : What is in the Indian Science ? What is in the Indian Writing ? What is in the Indian Music, in the Indian Dance, and in the Indian Sculpture, and so on, which amounts to saying, what is there in anything Indian ? As a corollary we may ask, is there anything really Indian ?

I guess, the answer is an obvious *NO*. The very fact that the elite of Indian Arts, Science and Technology

often raises such questions and ridicules everything Indian, indicates that perhaps in their opinion we are a worthless race. It is very interesting to study the psychology of these people. Scores of observations can be quoted as evidence, but I will sample a few in order to show that those who snobbishly laugh at the very word Indian and make efforts to sell many of their mediocre creative products as original are nothing but Great imitators of *Foreign Greats* in all spheres. Otherwise, how one can explain behaviours of those who blast at our old traditions of growing 'Shikha-Choti' and have written the so-called modern novels criticising such Brahminic mores, so readily and gullibly accept growing whiskers; those who are ashamed of wearing 'Dhoti' at formal occasions proudly display varied coloured and tailored clothes at the same, and those who laugh at the idea of wearing 'Janoi' (Holy thread) arrogantly hang the chains of all sorts in their necks ! Had we not known the origin of such fads, we would have mistaken them as genuine inventors. What is most appalling in these imitations are their attempts to sell them as better and more modern than the genuinely Indian and to prove the latter as inferior. In suggesting the bombing of Ajanta and Ellora the concerned artist shows a similar attitude and at the same time wants us to believe that their Picasso-imitations are better than anything that the Indian heritage is capable of creating.

This kind of double thinking, a paradox, has become our second nature. Let me present a few

samples here. The incident narrated below so beautifully depicts the attitude of this kind.

A friend of mine described this episode to me. He met a retired Army Officer who invited him for a dinner. Having had a delicious dinner together, they moved to the drawing-room for relaxation. The officer pulled up a fancy cigar case and offered a *foreign* cigar to my friend. After having lit the cigar and had a few puffs of smoke, the army officer began to praise the quality of the foreign cigar. My friend, a very heavy smoker who smokes anything and everything without much discrimination, pulled out a packet of cigars from his pocket which were manufactured in a small cottage industry in Andhra Pradesh and requested the officer to try one. Assuming that the cigar was foreign made, the army officer profusely praised its quality. Then he enquired how my friend was able to get such *fine* foreign cigars when he was finding it very difficult to get them in India and had to depend upon smugglers for his supply which was costing him quite fabulously.

There are people in various fields in whom such an attitude is easily discernible. I have closely followed the growth and development of a modern Gujarati writer for the last 22 years. As a matter of fact, he had taught me in the college and to-day he is still imparting knowledge to the new modern generation. I have a distinct recollection of what he used to tell us about the then Gujarati literature and I have very recent information about his strong opinions about the present status of Gujarati literature

also. There is no change either in his opinion or in his attitude towards the writing in Gujarati and Gujarati authors. If there is a change in him, it is for worse; his attitude has hardened or, to put it in technical, psychological terminology, it has been further negatively reinforced. My recollections are like those films locked up in a camera. There was a time when he used to believe that true poets are only in Bengali : I remember how I listened with a gaped mouth and an amazed expression to his recitations of Ravindranath Tagore and Jeevan Dass and some others whose names I have quite forgotten. Then he seemed to have got interested in short story and fiction and so naturally praises were showered initially on Dostoevsky and Gogol and then profusely on Faulkner and Hemingway and still a little later on Kafka and Sartre and the like. Very recently there are praises for Mexican and Japanese authors as they also have won Nobel Prizes. In my opinion this has amounted to saying that *anything native is useless and anything that is foreign automatically becomes much better than the BEST we ever had in our literature*. I have a feeling which I think is very correct, that they honestly believe that there is no poetry, story or play worth literary name (judging by any criteria) in Gujarati literature and international standards are Himalayan high for them to reach, for there is no genius in Gujarati people; of course there was none and there will be none. I wonder, what is his private opinion about writings which seem to be full of *foreign* influence and which are

hardly anything more than foreign imitations. Although it is very hard to know what is his private evaluation of his own creations, one can draw a conclusion from his criticisms on the pieces of imitation by some others. He seems to believe that such imitations are shining examples of creative writing. At least that is what he appears to make others believe. Is the situation any different in the other languages ? I am afraid not.

Let us examine another field. For example, do we have any outstanding name in the fields of Social Sciences ? It would not be an exaggeration to say that we have yet to hear a name whose excellence in the field is internationally recognised. As a social scientist by profession, I have never been able to understand and explain why we have failed to make outstanding contribution to the fields of Social Science. It is equally distressing to hear our social scientists repeat like parrots the theories formulated by western social theorists. Although it is not right to criticise the natural scientist, as there are genuine reasons for him for not being able to come up to international standards due to the lack of facilities and equipment in this country, one cannot but regret that no natural scientist has been able to surpass Sir C. V. Raman. Moreover one should be very happy to point out that Raman did not depend upon the so-called foreign aid to become a Nobel Laureate. In fact, it should not be forgotten that with whatever facilities he had in India and without any foreign help, he was able to achieve a very distinct goal, indicating

thereby that if there is will and motivation and PRIDE for our own culture one can surmount barriers of all kinds. Coming back to my original point, one would like to understand why it has been difficult for the social scientist in this country to do equally valuable, if not better or more remarkable work in his own field. Is it possible that this foreign bug has also eaten away all his native potential and made him too paralysed to do any original and independent thinking?

One would like to believe that only a minority holds such opinions and attitudes and they have no influence on the coming generation. On the contrary, they appear to have been quite successful in transmitting similar attitudes to the next generation, since they are more often than not found scattered in the teaching profession. Evidence in support of this assertion is found in M.A., M.Ed. and Ph.D. theses submitted by students of social sciences. It is a matter of painful surprise to find such statements, as the one below, made by these students in the prefaces to their theses :

"No investigation seems to have been done in this area in our country. Since whatever has been done is not of even minimum standard, the investigator has decided to undertake this research." A person knowledgeable in the area of his research knows how ignorant the students are in making such sweeping and erroneous statements. The fact of the matter is that there exists quite a number of good research works in many fields, but the student has not cared to look into the sources available. All the

more surprising is the fact that the guides of these students have not bothered to correct such misconceptions of these students, indicating thereby the presence of that peculiar attitude, i.e., what is there in Indian research? Another point of greater surprise and of concern to the serious Indian researcher is that the same student has painstakingly gone through a large number of foreign studies related to his problem and not only has he quoted them quite intensively and profusely in his thesis but also has provided an up-to-date Bibliography of the same. Would it be wrong to say that this reflects the biased attitude of both the teacher and the taught? It also indicates how the brain-washing of the younger generation is taking place in a systematic manner, although not very consciously. If this situation persists, one wonders whether our education system will ever be able to produce independent and original thinkers in any field! I want to assert that this is an alarming situation which is being generated and reinforced by our *great imitators*. In fact, there seems to have developed a vicious circle. Our educational institutions have been nurturing such biased scholars, writers, artists and perhaps a whole 'class' of such people who have perpetuated their own heritage. Our education has not become original and native in any sense. In fact, original and independent educational ideas propounded by thinkers like Gandhi, Tagore, Vivekananda and others are poooh-pooohed and made mockery of. Our so-called "modernism" in any field is neither the product of our own social conditions

nor is it the natural modification of our own heritage; but it has been always a borrowed *Fad* !

The apex incident of all these is the one narrated by my friend who has just returned from Britain after having finished his M.A. in Education. He had the privilege of witnessing the debate of the top educators of the University on the James' Report on Teacher Education. The debate was on a crucial recommendation which if accepted, it was thought by some, might jeopardise the future of Teacher Education in that country. At a very opportune moment, my friend offered the following comment which was highly appreciated by the group.

He said that he was hesitant to offer any comments on such a controversial issue, as he was a foreigner. But they should seriously consider the repercussions of their acceptance or rejection of the same, for they should know *that what happens today in London, will happen in Bombay tomorrow and all over the Indian continent the day after.*

How true it is ! And how reflective of our character also ! Good or bad, imitate we must ! Laugh at Basic Education, but shout slogans of Work Experience from the top of the roof of the Parliament, just because it has been found producing miracles in some other countries.

Is there any field – may it be Education or Science – in which is evident a prominently Indian Style ? What do we find in our politics ? Either we have politicians who get inspiration from a country named R or we have others who will tow the line according to the wishes of leaders of the country named A. So

our styles of politics are either R, A or C country – oriented. What about films ? I recollect reading an account of an interview with one of the most prominent music directors of the film industry. He was asked to explain why he borrows heavily from Arabic, Spanish, Latin and Jazz music ! The answer was very relevant, particularly in reference to the point I have been trying to make in this article. He told that a film song has to become popular; if it does not, the film will suffer. Therefore, he was trying to appeal through music to a common Indian mass. The Indian mass wants a change in music and it seems to like these imitations from different *foreign* musics more than the variations in our own.

It is very interesting to note how the perpetuation of foreign-made ideas even in popular music through our imitators takes place and percolates all the way down to the masses in the remotest corner of this unfortunate country.

This is a horrifying situation. We are getting uprooted on our own soil. We are losing our own identity through the efforts of our own. I would like to compare this situation with the type of attitude reflected in a piece of writing I happened to read in the issue of Soviet Literature (No. 7-292-1972). I am giving some excerpts from the original.

...With the Russian language you can work miracles...There are no thoughts, no concepts, sounds, colours or images, whether intricate or simple, for which we cannot find the exact word in our language. *Turgenev was right when he said that a*

31

Great Imitators : Praful N. Dave

language like ours could only be given to a great people. (Italics are mine)...One can open at random a book by any Russian poet or prose writer, such, say, as Chekhov, Leskov or Alexei Tolstoy, and draw from them linguistic gems by the handful...I, for one, am convinced that an interesting book could be written not only about the Russian language as a whole but even about a single word...

I would like to interpret this passage as a remarkable example of the pride and identity one has with his native things. I am firmly convinced that to progress, to create, to invent, one has to have confidence in oneself, one must feel pride in what he is doing and one should be fully independent. One need not even quote from psychological writings for it is such a common-sense idea that appreciation creates confidence and criticism produces paralysis in individuals. The negativistic attitude ultimately ruins the person and also others around him. I am afraid we are becoming a negativistic and an inhibiting culture.

Let me hasten to clear up doubts lest I am misunderstood or labelled as parochial or a fanatic. I am not against absorbing the best elements of other cultures. I am quite aware that the world is becoming very small and distances are rapidly shrinking. Whether we like it or not, we will be exposed to a variety of influences from different cultures. We cannot help it. But our survival will depend upon how much ingenuity we will be able to retain and protect it from the onslaughts of other cultures. Blend we must; imitate we must never.

सार-संक्षेप

महान् अनुकारक

—प्रफुल्ल एन० दवे

आधुनिक कलाकारों में ही नहीं अपितु कला, मानविकी एवं विज्ञान आदि क्षेत्रों के विशिष्ट-जनों में भी भारत संबंधी प्रत्येक विषय-वस्तु के प्रति निषेधपरक भाव दिखाई देते हैं, यथा — “भारतीय विज्ञान में क्या धरा है?”, “भारतीय लेखन में क्या पड़ा है?”, “भारतीय संगीत, भारतीय नृत्य एवं भारतीय मूर्तिकला में क्या रखा है?” ऐसे लोग, जो प्रत्येक भारतीय शब्द का दंभपूर्वक उपहास करते हैं तथा जो अपनी मामूली कृतियों को मौलिक बनाकर बेचा करते हैं, वे विदेशी विभूतियों के महान नक्काल हैं। वे स्वयं को तो श्रेष्ठ तथा अत्याधुनिक ठहराते हैं पर सच्चे भारतीय को निष्कण्ट सिद्ध करते हैं। उनके लिए प्रत्येक देशी वस्तु निरर्थक होती है और प्रत्येक विदेशी वस्तु स्वतः अच्छी, चाहे उसकी तुलना में वह देशी वस्तु सर्वोत्कृष्ट ही क्यों न हो।

ऐसे अनुकारक हर क्षेत्र में विद्यमान रहते हैं तथा अपनी मनोवृत्तियों से पहचाने जाते हैं। शिक्षा-क्षेत्र भी उनके पूर्वाग्रह युक्त दृष्टिकोण से अछूता नहीं रह पाया। लेखक को आशंका है कि ऐसी स्थिति में हमारी शिक्षा-प्रणाली विभिन्न क्षेत्रों में स्वतंत्र एवं मौलिक चिंतक कैसे पैदा कर पायेगी! शिक्षा में व्याप्त तथाकथित आधुनिकता न तो हमारी सामाजिक परिस्थितियों की उपज है और न हमारी परम्पराओं का प्राकृतिक रूपांतरण ही, बल्कि उधार की सनक है। यह दुःखद स्थिति है। हमारा अस्तित्व इस पर निर्भर है कि किस प्रकार हम अपनी विदग्धता को बनाये रखते हैं और किस प्रकार उसे इतर संस्कृतियों के अभ्याघातों से बचा सकते हैं। चाहे सम्मिश्रण करें पर अनुकरण नहीं।

[रामनरेश सोनी]

Computer Assisted Instruction (CAI) and Class-room Teacher

S. P. Bhattacharya

IN the last two and a half decade since the advent of computer, newer and newer applications are cropping up at a remarkable rate (Duttamajunder, 1970). Computer Assisted Instruction (CAI) is a major instance of computer applications to education.

Nature and function of CAI

Kropp (1970) has given a lucid exposition of nature and function of computer in instruction. According to him, CAI is an instructional

system which functions independently after the appropriate programmes are fed into it. It consists of computer storage of instructional materials, the presentation of a part of them to the learner, the evaluation of the learner's response and the choice of the next item of instructional material. In a word, "it is programmed instruction fed into a high power machine" (MacDonald, 1970).

The computer based teaching machines are designed to duplicate

the behaviour of teachers with the difference that they have high efficiency of providing the sequence of instruction, as well as recording the errors of pupils for future—diagnosis and correction. In CAI, the student is in direct contact with the computer through a remote terminal device, and, in the inter-action that results, the computer controls the minute-by-minute instruction of the student.

Instructional Parts of a Computer

The computer performs this fun-

ction because of its specialized parts. There are : (i) a Central processing unit to control the operation and to hold the course material, the student responses and data; (ii) a Disc storage, which preserves different course material so that several subjects may be taught to many pupils at the same time; (iii) Terminals, where students can sit and learn, these are connected directly to the main computer; (iv) an Interface—a means of communication between man and machine, a course-writer, an interpretive language.

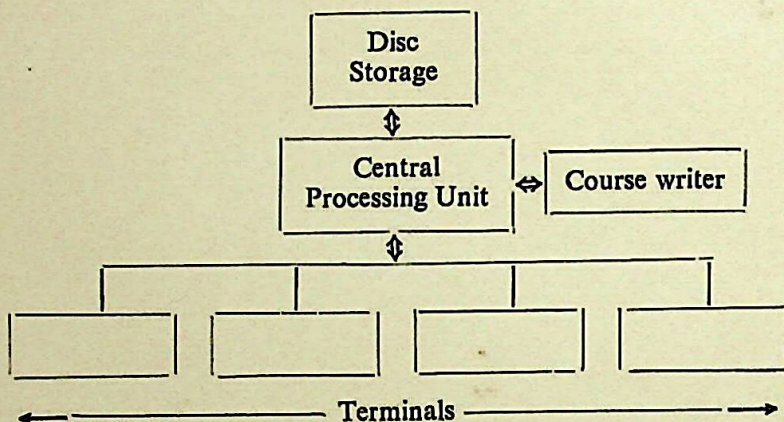


Figure 1 : Instructional parts of a computer

Uses of CAI

Technology has transformed our society to such an extent that education has become a pre-requisite of a meaningful life. The universalization of education has in its turn drawn the attention of educationists all over the world toward the urgent need of solving the problem of individualizing instruction. Oettinger (1969) has rightly held that individualised instruction has become the idee fixe of present day education. The computer, an equip-

ment of unparalleled universality, has also achieved a near perfect solution of the problem of adjusting the rate and direction of the teaching-learning process to the needs and abilities of the individual pupil. Muller (1970) has listed the range of uses of computer in the process of teaching-learning as follows: (1) Drill-and-practice; (ii) information retrieval; (iii) problem-solving; (iv) Tutorial dialogue; (v) Testing; (vi) simulation; (vii) research.

At present, CAI in school system is primarily used for drilling, dialogue and testing. Hadden (1970) writes that a fair amount of individualization can be provided by adjusting the difficulty level of the practice material to the competence level of the learner. Muller (1970) thinks that CAI is effective at both elementary and higher level, but its functions at the two levels are understandably different. At elementary level: "The student may be presented with some materials for review and be given a diagnostic test to determine how well he has retained what he has learned. The computer can then, on the basis of the programming, determine whether the student should continue..... The programme may indicate that the student should complete some remedial work before he goes on. The computer can branch the student into a variety of tracks based on his performance."

At higher level : "At the more sophisticated level of tutorial dialogue where the student uses pre-recorded audio and visual tapes that are under computer control — a cathode ray tube, a light pen, a typewriter, and an image-projection; the electronic pen allows the student to communicate directly with the computer through the cathode ray tube. For example, a student may have signed on and taken a test ; the computer may determine that he needs more review before he goes on. So the student learns a question over his earphones and must point with the light pen to the appropriate answer. The computer will know whether he has pointed to the right or wrong answer. If the correct

answer is given, then the computer can select from the pre-recorded tapes, created by the Teacher or the course-writer, and re-inforce the student with a cherry "Correct". If he is wrong, the computer can tell him he is wrong, and again make a decision at this point."

The recent development on tutorial function of CAI is termed SOCRATES mode. Here the student has some room to organise and structure his own learning. Stolunow (1965) is credited for providing the most general of this cybernetic mode of instruction. About tutorial dialoguing through computer, Glaser (1962) says, "The most glamorous use of computers — the development of true tutorial dialogue between student and electronic circuitry — is proceeding slowly but it is coming."

Zinn (1966) has proposed that CAI can provide the capability of a type of testing not ordinarily available in more conventional paper-and-pencil procedures. For example, one can collect and utilize response latency to determine the exact test items to be presented. Shuford (1966) refers to this as cybernetic testing.

Hickey (1969) reports that the level of application of CAI ranges from elementary school to secondary school, vocational college, University, industrial and military training institutes. Turning to some of the courses that have been written to run in computers, there are programmes on 3 R's, physical science, social science and also computer technology. Kropp (1970) writes that present uses of CAI by public schools, colleges and universities are "routine instructions" in drill-and-

practice and problem-solving, but exploratory in tutorial dialogue.

CAI Systems

Descriptions of existing CAI systems have been given by Gentile (1965), Stolorow and Davis (1965), Zinn (1966) and Hickey (1969). To name a few of them by countries that use them :

CAI Systems	Country
IBM 650 Teaching system IBM 1400 Series IBM 1500 Series PLATO System SOCRATES System RCA/instructional 70	U.S.A.
COTAN with KDT-9	
NEAC-1210 NEAC-M 4 HITAC-10	
Ural-1 UMSh N	
	U.K.
	Japan
	U.S.S.R.

36

CAI systems use both FORTRAN and COBOL languages of programming. PLATO system for example uses CATO, a modified FORTRAN language. AUTHOR is the CAI language used in SOCRATES system. Other CAI languages are course writers I and II, Telecomp etc.

For use in CAI system, the new Heuristic programming is now being developed, wherein inference-making, data retrieval, use of natural language and testing take place.

Teachers and CAI

It is a wide-spread belief among class-room teachers that teaching machines, especially CAI, are threatening their professional status and these in near future will completely replace them. Teachers in general, dread of highly automated cubicles,

complete with teaching machines, tapes, TV and computer terminals, which some over-optimistic educational technologists visualize for tomorrow. But by mature considerations, it may easily be seen that CAI has not even challenged the teacher as a person but his monopoly as the only instructional agent has been rightly challenged, that too, at a certain extent. Presently, CAI is efficient on a large-scale basis for drill practices. Supper (1968) has written that tutoring and dialogue, which are higher levels of instruction than drill practices, are still well in the future as capabilities of CAI for large school systems. Gage (1968) therefore assures the teachers, saying, "hence any fears about the rapid obsolescence of live teachers, even where narrowly defined cognitive objectives are concerned, are quite unwarranted." Steadman (1969) points to the future solution of the problem as replacing the routine imparting of information function of the teacher by CAI and thus offering him opportunity to concentrate on individual guidance and teaching of less definable topics like understanding and appreciation.

Prospect of CAI

On examination, at least two major problems of class-room instruction seem to be clearly surmounted by CAI. The first problem is that of individualizing instruction i.e. the problem of adjusting the rate and direction of the teaching-learning process to the needs and abilities of the individual pupil. About the role of computer to the other problem i.e. the problem of instruction of cognitive objectives,

Gage (1968) has a highly favourable view. It is admittedly a fact that meaningful learning needs a base in theories of cognitive development, worked out by Piaget, Erickson and Sears, to mention a few. Such concepts of a sequential cognitive development are found incorporating gradually into the programmes construction for use in CAI. The problem of cognitive complexity—of how the teacher can say just the right thing at the right time to develop a conception to formulate a theory—can be solved by the working out and programming in meticulous detail by a team of cognition psychologists, curriculum experts, class-room teachers and electronic engineers.

The major handicaps of rapid expansion of CAI, according to Smith and Smith (1966), are the initial as well as maintenance cost of a CAI system, the dearth of highly-skilled programmer in the areas of curriculum construction and finally the inertia of school administrators and teachers to adopt the innovation.

Conclusion

Rao (1970) points out, technology has vastly changed the industrial life of man; soon it, in full force, will be applied to the educational process. If nothing is done now to find an equation between man-machine system (i.e. live teacher and computer) in education, catastrophe will outrun education in the near techno-electronic age of man.

सार-संक्षेप

कम्प्यूटर द्वारा शिक्षण एवं अध्यापक

—एस. पी. भट्टाचार्य

कम्प्यूटर के शैक्षिक उपयोगों में महत्त्वपूर्ण है—संगणक द्वारा निर्देश (सी० ए० आई०)। उपयुक्त कार्यक्रमों के जुटाये जाने पर ही निर्देशन की यह प्रणाली स्वतंत्र रूप से काम कर सकती है। सिलसिलेवार निर्देश देने तथा छात्रों की त्रुटियाँ लिपिवद्ध करने में अत्यधिक कुशलता की दृष्टि से ये शिक्षण-मशीनें अध्यापक के व्यवहार से भिन्न होती हैं।

संगणकीय-शिक्षण का विद्यालयों में मुख्यतः अभ्यास कराने, संभाषण एवं परीक्षा लेने में उपयोग होता है। वैसे इनका प्रयोग प्राथमिक एवं माध्यमिक शिक्षालयों के साथ ही साथ व्यावसायिक-महाविद्यालय, विश्व-विद्यालय, औद्योगिक एवं सैनिक प्रशिक्षण संस्थान में भी होता है। प्रारंभिक एवं उच्च दोनों स्तरों पर यह प्रणाली प्रभावशाली है पर दोनों ही स्तरों के कार्यक्रम भिन्न-भिन्न होने चाहिए। प्रारंभिक स्तर पर स्मरणशक्ति को निर्धारित करने के लिए नैदानिक-जांच की जा सकती है तथा उच्च-स्तर पर पूर्वतः अभिलिखित फीते के रूप में शिक्षकीय-संभाषण। शिक्षकीय-कार्य में इन दिनों सोफ्ट-विधि का नया विकास हुआ है। संगणकीय-शिक्षण की निवर्तमान प्रणाली के स्वरूप निर्माताओं में जेनीटल, स्टोलरो, डेविस, जिन, हिक्की आदि के नाम प्रमुख हैं।

शिक्षण-मशीनों के बढ़ते हुए प्रयोग से अध्यापक को अस्त व आशंकित होने की आवश्यकता नहीं। इनसे उसकी व्यावसायिक प्रतिष्ठा को आघात नहीं लगता। इनकी चुनौती शिक्षक को नहीं अपितु निर्देशन-अभिकरण के एकाधिकार को है।

[रामनरेश सोनी]

References :-

1. Atkinson, R. C. and Wilson, H. A. (eds.) (1969). *Computer-Assisted instruction : A book of Readings*. Academic Press, London.
2. Coulson, J. E. (ed.) (1962), *Programmed Learning and Computer Based Instruction*. John Wiley and Sons, Inc., New York.
3. Dunn, W. R. and Holroyd, C. (eds.) (1969). *Aspects of Educational Technology*. Volume 2. Methuen and Co. Ltd., London.
4. Duttamajumder, D. (1970). *On some advanced applications of electronic computers*. Indian Statistical Institute Tech. Report No. Elec /2/70.
5. Gage, N. L. (1968), "An analytic approach to research on instructional methods." *Phi Delta Kappan*, Vol, XLIX, 607.
6. Glaser, R. (ed.) (1965) *Teaching Machines and programmed learning. II Data and Directions*. Department of AV Instruction, NEA, Washington, D. C.
7. Haddan, E. (1970): *Evolving Instruction*. The Macmillan Co., New York.
8. Hickey, A. (1969), "CAI in the States : a status report" in *Dunn and Holroyd*, ref. 3.
9. Kropp, R.D. (1970) "Making CAI work", Chap 13, in *Margolin and Misch*. ref. 10.
10. Margolin, J. B. and Misch, M. R. (1970), *Computers in the Class-room*, Spartan Books, New York.
11. Mc Donald, P. (1970), "From a Teacher's point of view", in *Margolin and Misch*, ref. 10.
12. Muller, L. (1970) "Reports from Industry." chap 4, in *Margolin and Misch*, ref. 10.
13. Oettinger, G. (1969), *Run, Computer, Run*. Harvard University Press, Harvard, U. S. A.
14. Rao, C. R. (1970). *Computers and future of Human Society*. Statistical Publishing Society, Calcutta.
15. Sherford, E. (1966). *Cybernetic Testing* Tech. Report No. ESD - TR - 65 - 467, Electronic system Division, Mass. U. S. A.
16. Smith, K. U. and Smith, M. F. (1966), *Cybernetics Principles and Educational Design*. Holt, Rinehart and Winston, Inc., New York.
17. Steadman, M. (1969) "IBM System 1500". in *Dunn and Holroyd*, ref. 3.
18. Stolurow, L. M. and Davis, D. (1965), "Teaching Machine and Computer Based Systems" in Glaser, R. (ed.), ref. 6.
19. Stolurow, L. M. (1969). "CAI Problems and Prospectives", in *Dunn and Holroyd* (ed.) ref. 3.
20. Supper, P. (1966). "The uses of Computers in Education," *Scientific American*, 215, 3, 207.
21. Supper, P. (1968) "Computer Technology and the future of Education." *Phi Delta Kappan*, XLIX, April, 480.
22. Unwin, D. and Leedham, J. (eds.) (1967). *Aspects of Educational Technology*, Methuen and Co. Ltd., London.
23. Zinn, R. (1965) "Computer Assistance for Instruction", *Automated Education Letter*, 1, 4, 14.

Education And Culture

S. D. Kapoor

ONE might begin the discussion with a basic question: What does education do to an individual? An attempt to answer this question will at once take us to the objectives of education; for the type of young men and women that we wish to turn out from our universities and colleges will largely depend upon educational objectives. In the absence of any objectives, education will have no sense of direction.

There could be a number of answers to the question raised above.

(1) Education prepares us for a particular vocation. (2) It trains us to become scholars in the area of our specialisation. (3) It shapes our personality and trains us for life which, in other words, means that it prepares us for the kind of society we live in or we shall live in. These objectives, however, are not mutually exclusive, but they become so with the degree of prominence given to one at a time.

The objective listed last and which forms the basis of all education

is the one on which all educationists agree. Education, if it is to be of any relevance to man, must provide the learner with a frame of mind that enables him to judge himself and things around him. His intellect is so refined that he can think independently and can understand the social order of which he is a part. Through it he becomes aware of the role that he should play in order to strengthen or modify that order. In the words of M.C.V. Jeffreys "education is in fact nothing other than the whole life of a community viewed from the particular standpoint of learning to live that life." In this sense education becomes the process by which 'selves' are made. Theodore Brameld in his book *Philosophies of Education in Cultural Perspective* says that "education is an institution which derives its meaning and energy from the surrounding environment of things and of men."

If education derives its meaning and energy from "the surrounding environment of things and of men" then we cannot ignore the cultural patterns and values that give meaning to that environment. One of the functions of education, therefore, is to pass on the cultural patterns and values to its young so that a certain amount of social conformity is ensured. In any society such patterns are called 'core patterns' because they provide the substratum upon which the structure of the society rests. This function of education is its conservative or transmissive function. But education does not limit itself to this function alone. Culture is always assimilating new forces and new patterns. It

is constantly exposed to forces that sometimes have no relevance to the forces at work in that society. Under such pressures cultural patterns are readjusted. This function of education is its creative or innovative function. The unprecedented changes that are taking place in the West have not only metamorphosed the patterns of life there but are also influencing the world at large. These changes have posed a problem to the countries that want to relate education to culture. The conflict, in such countries, between the constant values and the alien set of values becomes inevitable. These functions, though apparently contradictory, can be reconciled if the countries facing this conflict are not fanatical about their values and the insularity of their culture. Many educationists in the West think that they are moving towards a danger point in their culture where it will become difficult to decide the right pattern of human behaviour or conduct. The Western civilization can avert this crisis if it cleaves to its constant values.

A complete rejection of the past with its cultural pattern is very rare even when an old culture is being confronted by an entirely new pattern. India has had this experience over the centuries. The first confrontation occurred in the time of Muslim rulers. A foreign language was imposed and *gurukuls* were replaced by *maktabs* and *madarsahs*. The second confrontation occurred with the famous Macaulay Minute of 1835. It was a confrontation between the traditional values and the British values. Another foreign language was imposed on the natives

and through this language the natives were encouraged to study European literature and science. The new system of education brought to this country by the missionaries and adopted by the British rulers penetrated deep into the vitals of our educational system. The new system suited the interests of the rulers because it provided them a steady flow of educated persons who could be appointed to government service. A different class of educated persons was created. But, in spite of complete transformation of our educational system, India has been able to retain its past with its set of values and cultural patterns. Certain things have been modified during the process. Mr K.G. Saiyidain seems to be saying the same thing in his book *Culture and Social Order*. "We are today at one of the crossroads of our culture and our social order when the pattern of both is being refashioned. While it is true that education should always be a forward-looking activity, in normal times when changes take place rather slowly and decorously, its function is mainly conservative—adjusting the child to a relatively stable environment. But in periods of crisis like the present, when the old order is dying out and the new one is not quite born, when the older forms of culture have lost their grip on the loyalty and the new shape of things is far from being clear, education has a specially difficult and critical role to play."

Some half-hearted attempts have been made to relate education to the culture of the land. The first attempt was made by Mahatma Gandhi through his theory of *basic*

education. There were a number of reasons for doing so. 1) During the past two centuries or so India has been greatly influenced by Western education. 2) The age-old traditions of the Indian people have been steadily neglected under this influence. 3) The people in this country were full of national spirit and thus wanted to reform their educational system to conform to the cultural patterns of this country. The Zakir Hussain Committee Report criticized the prevalent system of education in the following words: "It is neither responsive to the realistic elements of the present situation nor inspired by any life-giving and creative ideal... It has no conception of the new cooperative social order which education must help to bring into existence to replace the present competitive and inhuman regime based on exploitation and violent force."

41

Gandhiji wanted to relate education to the nucleus of Indian life, the village, and in order to do so he also insisted on the teaching of the crafts that characterized that life. The government accepted it and tried to implement it in all seriousness. But in certain States, for example in Kerala, it was not implemented seriously for the simple reason that the crafts included in the scheme did not suit the local conditions there. Here I am talking of the post-independence era when the government accepted it as a national policy and not of the pre-independence days when the implementation of the scheme depended on the Maharajas of the States. This scheme was launched in the early thirties. But the fact remains

S. D. Kapoor : Education and Culture

that Mahatma Gandhi wanted the values of Indian life to be preserved, and these he tried to inculcate among the boys and the girls through this programme. The scheme of basic education did not take into account the changing values and the emerging urban industrialised society but laid its emphasis on cottage industries, self-reliance and self-sufficiency.

The assumptions on which the scheme of basic education was based were no longer considered valid as the new leaders laid emphasis not on cottage industries but on heavy industries so that India could move towards a modern industrialised society. With this shift in the goals of society the basic education scheme was not altogether rejected but the enthusiasm for it waned and educationists were no longer fascinated by it.

In order to meet the demands of an industrialised society with emerging values a different policy of education was called for. The new industries needed trained workers with specialised training in different branches. The traditional schools that trained students in all sorts of subjects could not do the job. New type of schools called the Multipurpose Schools (based on the Comprehensive Schools in the U.S.A. and the U.K.) were opened. These schools, besides imparting education that would take the students to colleges and universities, provided training in certain specialised branches. The new Scheme was not directly related to the Indian culture, for it took into account the changing pattern of society.

Since the industrial pattern was

borrowed, more or less, from the West, it was natural that the pattern should also have come from there. It would be interesting to study in what way it was the outcome of new values that the industrial order brought with it? The new scheme was introduced for a period of transition when the culture of the land was undergoing gradual changes.

Education viewed in this light is made to perform a double function: that of preserving the essentials of that culture and of innovating it, without which it will stagnate. Both Theodore Brameld and George Spindler (Education and Culture : Anthropological Approaches) see education in its culture context. According to Brameld "It is the culture in which education germinates and flowers. It is the culture also upon which education exerts, in turn, a nourishing or debilitating influence." At another place he says "it is from the stuff of culture that education is directly created and that gives to education not only its own tools and materials but its reasons for existing at all. It follows that if we are ever to come to grips with the bewilderments, strains, contradictions—in short, the most persistent problems—that confront education in 'our time of trouble' we shall first have to come to grips with pervasive problems on that level of the environment."

I do not think that at the university level, or for that matter, at any other level, any attempt has been made to relate education to the culture of the land. One might argue that there is hardly any place for such an activity at the higher

level. But how does one frame the policy of education without trying to relate it to all the stages of learning. In other words, the reforms at the university level, are not consistent with the reforms at the lower level, and that they are not part of a national policy of education. One wonders how such a thing will be done.

In a rapidly changing world where the boundaries of culture are gradually getting blurred, it is difficult to limit or prescribe the area that should be covered by culture and the level where the innovative aspect of that culture should come into play. At a time like this the educational planners must be very alert.

Let us hope the Government of India will prepare a national policy of education in a very comprehensive manner, and implement it at all the levels keeping in mind the changes that are taking place in other countries. In this way whatever is worth preserving will be preserved and education will acquire some meaning and direction.

सार-संक्षेप

शिक्षा और संस्कृति

—एस० डी० कपूर

शिक्षा हमारे व्यक्तित्व को आकार देती है तथा जिस समाज में हम रहते हैं या रहना चाहते हैं, उसके लिए हमें तैयार करती है। शिक्षा के इस मुख्य उद्देश्य से लगभग सभी शिक्षाविद सहमत हैं। शिक्षा पदार्थों एवं मनुष्यों के प्रतिवेशी परिवेश से अर्थ एवं

ऊँची प्राप्ति करता है अतः उन सांस्कृतिक मूल्यों की भी उपेक्षा नहीं की जा सकती जो उस परिवेश को सार्थक बनाते हैं। सामाजिक समनुरूपता को सुनिश्चित करने की दृष्टि से शिक्षा का एक कार्य युवकों में सांस्कृतिक मूल्य हस्तांतरित करना होना चाहिए।

संस्कृति सर्वदा नयी शक्ति एवं नये प्रतिमानों को अपनाती चलती है पर कभी-कभी गतिशील एवं परकीय मूल्यों में संघर्ष अपरिहार्य हो जाता है। अतीत का अपने सांस्कृतिक प्रतिमानों से सर्वथा नकार अत्यंत विरल है, चाहे प्राचीन का नवीन संस्कृति से मुकाबला ही क्यों न हो ! अनेक दृष्टान्तों से इस विचार की पुष्टि की गई है।

शिक्षा को इस देश की संस्कृति से जोड़ने के कतिपय अनमने-से प्रयास ही किये गये हैं। गांधीजी शिक्षा को भारतीय जन-जीवन से जोड़ना चाहते थे तभी उन्होंने ग्रामीण उद्योगों पर आधारित शिक्षण पर बल दिया। ग्रामीण उद्योगों से हटकर जब से भारी-उद्योगों पर बल दिया जाने लगा तब से न केवल बुनियादी-शिक्षा का वहिष्कार हुआ बल्कि शिक्षाविदों का उत्साह भी मारा गया। औद्योगिक-समाज की मांग के अनु-रूप शिक्षा की नयी नीति निर्धारित की गयी—बहुद्देशीय विद्यालय खोले गये। यह नयी योजना भी भारतीय संस्कृति से असम्पृक्त है। शिक्षा को दो कार्य अंजाम देने हैं—संस्कृति विशेष के मूल तत्वों को सुरक्षित रखना, तथा उनमें नये परिवर्तन करते रहना। विश्व-विद्यालय स्तर पर हुए परिवर्तनों की निम्न स्तर के सुधारों से कोई संगति नहीं है और न ही वे शिक्षा की राष्ट्रीय नीति से सरोकार रखते हैं। लेखक को आशा है कि आगत परिवर्तनों के परिप्रेक्ष्य में सरकार नयी नीति बनायेगी। [रामनरेश सोनी]

हिन्दी-शिक्षण का एक उपोक्षित पक्ष : पाठ्यपुस्तकें

(प्रोफेसर वी. वी. जॉन को समर्पित
जिनके एतद्विषयक विचारों का लाभ
लेखक को मिला है)

जगदीश शर्मा

‘अध्यापन’ शब्द से सामान्यतः यह समझा जाता है कि पाठ्यक्रम में जो-कुछ निर्धारित कर दिया जाए उसे विद्यार्थियों के मनोमस्तिष्क में अच्छी तरह बिठा देना अध्यापक का कार्य है, लेकिन पाठ्यक्रम में — विशेष रूप से भाषा-शिक्षण के लिए निर्धारित पाठ्यपुस्तकों में — क्या और किस प्रकार की सामग्री रखी जाए, इस संबंध में अध्यापकों में प्रायः उदासीनता की मनोवृत्ति देखी जाती है। निस्संदेह पाठ्यक्रम-समितियों में भी अध्यापक ही रहते हैं और पाठ्यपुस्तकों

तैयार करने वाले भी अध्यापक ही होते हैं, लेकिन व्यापक रूप से अध्यापक-समुदाय पाठ्यपुस्तकों के प्रश्न से अपने को जुड़ा हुआ महसूस नहीं करता। पाठ्यक्रम समितियों में रहने वाले अध्यापकों का रूपांतरण अधिकारियों के रूप में हो जाता है और पाठ्यपुस्तकें निर्धारित करते समय उनकी रुचि प्रायः अध्यापकीय चिंता का अंग नहीं रह जाती। जहाँ तक पाठ्यपुस्तकें तैयार करने का प्रश्न है, यह कार्य अध्यापन-कर्म के अंगरूप में न किया जाकर एक घन्घे के

रूप में अधिक किया जाता है। इस प्रकार पाठ्यपुस्तकों तैयार करना और पाठ्यक्रम में उनके निर्धारण का कार्य कुछ गिने-बुने अध्यापकों तक सीमित रह जाता है। आम अध्यापक अपने आपको इस समस्या से कटा हुआ पाता है। आम अध्यापक के मन में इससे शोभ पैदा नहीं होता हो, ऐसा नहीं है। इस संबंध में उनकी ओर से आये दिन शिकायतें सुनने को मिलती हैं, लेकिन उन शिकायतों में ईर्ष्या और कोसने का स्वर ही प्रबल होता है; रचनात्मक दृष्टि से की गई आलोचना कम ही सुनाई देती है। यदि हिन्दी की पाठ्यपुस्तकों सुनियोजित ढंग से तैयार की जानी हैं और इस कार्य के माध्यम से हिन्दी-शिक्षण में सुधार करना है तो इस प्रकार का रवैया निश्चित रूप से घातक सिद्ध होगा। आवश्यकता इस बात की है कि शिकायतें करना छोड़कर अध्यापक इस कार्य को अपने पवित्र और महान् कर्तव्य का अंग समझकर इस दिशा में अपना रचनात्मक योगदान करें। इस संबंध में शिक्षा अधिकारियों से यह अपेक्षा की जानी चाहिए कि पाठ्यपुस्तकों तैयार करने के कार्य में योग्यतम अध्यापकों को सहभागी बनाने के लिए वे अधिकाधिक अवसर प्रदान करने का मार्ग खोज निकालें। इसके लिए यह भी आवश्यक है कि पाठ्यपुस्तकों तैयार करने और पाठ्यक्रम में उन्हें निर्धारित करने में व्यावसायिकता के लिए कोई स्थान न रह जाए क्योंकि व्यावसायिकता के क्रोड़ में प्रायः भ्रष्टाचार पनपने लगता है।

इस दृष्टि से राजस्थान में आठवीं कक्षा तक पाठ्यपुस्तकों के राष्ट्रीयकरण द्वारा बुद्धिमत्तापूर्ण कार्य किया गया। इसी प्रकार भारत के कुछ विश्वविद्यालयों ने हिन्दी की पाठ्यपुस्तकों स्वयं सम्पादित एवं प्रकाशित कर इस दिशा में कार्य आरम्भ किया है। यह कार्य न केवल व्यावसायिकता के प्रतिरोध की दृष्टि से महत्वपूर्ण है, बल्कि इस दृष्टि

से भी उल्लेखनीय है कि अपने छात्रों को क्या पढ़ाना है? इस प्रश्न को दृष्टिगत रखते हुए पाठ्यपुस्तकों ठीक ढंग से वे ही लोग तैयार कर सकते हैं जो अपने छात्रों की मानसिक आवश्यकता से अवगत और उसकी पूर्ति की चिंता से सम्पृक्त हों।

पाठ्यपुस्तकों के मामले में एक प्रथा आम तौर पर देखने में आती है कि एक बार निर्धारित पाठ्यपुस्तकों प्रायः कई वर्ष तक पाठ्यक्रम में बनी रहती हैं। प्रति वर्ष नई पाठ्यपुस्तकों तैयार करके उन्हें निरंतर बदलते रहने की चेष्टा यदि कहीं की भी जाती है तो उसका प्रबल प्रतिरोध किया जाता है। इस संबंध में तर्क यह दिया जाता है कि ऐसा होने पर विद्यार्थी आधे या तीन-चौथाई मूल्य में मिलने वाली पुरानी (सैंकिण्ड हैण्ड) पाठ्यपुस्तकों की खरीद से मिलने वाले आर्थिक लाभ से वंचित रहता है। यदि सचमुच मितव्यय की बात है तो पुस्तकों का मूल्य कम रखकर पुरानी पुस्तकों की खरीद से मिलने वाले लाभ को इतना नगण्य बनाया जा सकता है कि वह प्रतिवर्ष नई पाठ्यपुस्तकों के निर्धारण में बाधक न बन सकें। यदि वास्तविक समस्या इसके स्थान पर यह हो कि प्रतिवर्ष नई पाठ्यपुस्तकों निर्धारित होने पर अध्यापकों को उनके अध्यापन के लिए प्रतिवर्ष नये सिरे से तैयारी करनी पड़ती है, जिसको वे पसंद नहीं करते, तो इसका उपाय मनोवृत्ति में परिवर्तन ही हो सकता है। जिन पर विद्यादान का दायित्व है उन्हें अविराम श्रम के लिए अपने आपको तैयार करना ही चाहिए। प्रतिवर्ष नई पाठ्यपुस्तकों तैयार करने की उपयोगिता यह है कि ऐसा करके पाठ्यपुस्तकों ज्ञान के निरंतर विकासमान प्रवाह के नवीनतम मोड़ और अधिक से अधिक ताज़ा रचनाओं के सृजन-क्षेत्र से अपने-आपको जोड़े रख सकती हैं। निरन्तर नई सामग्री अध्यापकों को भी नयी ताज़गी देती रह सकती है

बशर्ते कि वे इस दृष्टि से उसे अंगीकार करें। इस संबंध में कम-से-कम वह रवैया तो छोड़ना ही पड़ेगा जो एक बार नये ढंग की पुस्तकें तैयार कर वर्षों तक उन्हें ही चलाते रहने के लिए जिम्मेदार है। राजस्थान के पाठ्यपुस्तक राष्ट्रीयकरण मंडल का ऐसा ही रवैया रहा है। जो पाठ्यपुस्तकें एक बार नये ढंग से तैयार की गई थीं, उनका नयापन भी आखिर कब तक टिक सकता था ! आवश्यकता श्रम के लिए अपने-आपको तैयार करने की है।

हिन्दी की पाठ्यपुस्तकें अधिकांशतः संकलनों के रूप में होती हैं और संकलन का कार्य बहुत आसान समझा जाता है। लेकिन यदि सोच-समझकर संकलन तैयार किए जाएँ तो इस कार्य के लिए काफी श्रम अपेक्षित है। हिन्दी-भाषा और हिन्दी-साहित्य दोनों के पाठ्यक्रमों में प्रायः एक ही प्रकार के संकलन दिखाई देते हैं। इसका कारण यही है कि संपादकगण और पाठ्यक्रम तय करने वाले लोग इस संबंध में भिन्न प्रकार की सामग्री की आवश्यकता की ओर ध्यान नहीं देते। आठवीं कक्षा तक यह भेद किया भी नहीं जाता और उस स्तर तक की शिक्षा के लिए शायद इसकी आवश्यकता भी नहीं है, लेकिन इस संबंध में एक दूसरी बात की ओर ध्यान देने की आवश्यकता है। प्रारंभिक कक्षाओं से लेकर विश्वविद्यालय-कक्षाओं तक कुछ गिने-चुने लेखकों की प्रसिद्ध रचनाएँ रखी जाती हैं। इस प्रकार विभिन्न कक्षाओं में लेखकों और उनकी रचनाओं की पुनरावृत्ति होती रहती है। इस स्थिति से मुक्ति पाने के लिए यह आवश्यक है कि प्रारंभिक कक्षाओं से लेकर विश्वविद्यालय-कक्षाओं तक विद्यार्थियों के अवस्था-भेद को ध्यान में रखा जाए। हिन्दी में बालकों, किशोरों और युवकों के लिए अलग-अलग ढंग की पत्रिकाएँ प्रकाशित की जाती हैं, तब कोई कारण नहीं है कि इसी प्रकार का भेद पाठ्यपुस्तकों

के संबंध में न किया जा सके। आठवीं कक्षा तक भाषा-ज्ञान और सामान्य ज्ञान की वृद्धि का लक्ष्य अपने सामने रखते हुए बालोपयोगी सामग्री संकलित की जानी चाहिए। इस स्तर पर साहित्यिकता का आग्रह नहीं होना चाहिए। नवीं कक्षा से सामान्य (अनिवार्य) हिन्दी और हिन्दी साहित्य (वैकल्पिक हिन्दी) का भेद आरंभ होता है। हिन्दी-साहित्य के लिए तैयार की जाने वाली पुस्तकों में ही साहित्यिक रचनाओं को स्थान दिया जाना चाहिए। सामान्य हिन्दी के लिए जो पुस्तकें तैयार की जाएँ उनमें भाषा-पक्ष और सामान्य ज्ञान के विकास को महत्त्व दिया जाना चाहिए और इस स्तर पर किशोरोपयोगी रचनाओं का संकलन किया जाना चाहिए। अभी तक विशेष-विशेष लेखकों की रचनाओं को संकलित करने की जो नीति रही है वह सामान्य हिन्दी की पुस्तकों के संबंध में त्याग देनी चाहिए। सामान्य हिन्दी के संकलन लेखकों को दृष्टिगत रखकर नहीं, रचनाओं की प्रकृति को दृष्टिगत रखकर तैयार किए जाने चाहिए। अल्पख्यात या अज्ञातनामा लेखक की भी कोई रचना यदि अभीष्ट लक्ष्य की पूर्ति करे तो उसे संकलन में स्थान मिलना चाहिए। जीवित संदर्भों से जुड़ी हुई रचनाओं के चयन पर विशेष बल दिया जाना चाहिए और संकलित रचनाओं का उपयोग भाषा-ज्ञान के लिए किया जाना चाहिए—व्याख्या या साहित्य की समझ के विकास के लिए नहीं। विश्व-विद्यालय-स्तर पर सामान्य हिन्दी की पुस्तकों के लिए सामग्री-संकलन अपने चतुर्दिक विश्व के प्रश्नों के आलोचनात्मक ज्ञान (मेरा अभिप्राय साहित्य-समालोचना से नहीं है) और भाषा-प्रयोग की बारीकियों को प्रस्तुत करने की दृष्टि से होना चाहिए। साहित्यिकता की उपेक्षा और विशिष्ट लेखकों की रचनाओं के संकलन के आग्रह की अवमानना इस स्तर पर भी आवश्यक है।

संकलन तैयार करने का कार्य आसान

इसलिए समझा जाता है कि प्रायः संकलनों से संकलन तैयार करने की परिपाटी-सी बन गई है। सफल समझे जाने वाले सम्पादकों को प्रायः पूर्व प्रकाशित संकलनों का ही उपयोग करते देखा गया है। इस ढंग से तैयार किये गये संकलनों का परिणाम कभी-कभी बहुत ही अशोभनीय निकलता है। कुछ वर्ष पहले एक विश्वविद्यालय के संकलनों में हर दो पुस्तकों में कुछ न कुछ सामग्री उभयनिष्ठ थी। रोचक तथ्य तो यह है कि प्री-यूनिवर्सिटी की सामान्य हिन्दी और द्वितीय वर्ष के हिन्दी साहित्य के लिए तैयार किए गये संकलनों में कई रचनाएँ एक ही थीं। ऐसा तभी होता है जबकि संकलन तैयार करने में अधिक परिश्रम से बचा जाता है। संकलनकर्ता को बहुपठित तो होना ही चाहिए, लेकिन मात्र साहित्यिक अध्ययन इसके लिए काफी नहीं है। सामान्य हिन्दी का शिक्षण माध्यम-भाषा के रूप में किया जाता है (या किया जाना चाहिए)। इसलिए सामान्य हिन्दी का संकलन तैयार करते समय सामग्री ऐसे स्रोतों से ही जुटाई जानी चाहिए जिनमें हिन्दी का प्रयोग माध्यम के रूप में ही किया गया हो। निश्चय ही ऐसी सामग्री साहित्येतर पुस्तकों में ही हो सकती है और इसलिए संकलनकर्ता को सामान्य हिन्दी की पुस्तकें तैयार करते समय ऐसी पुस्तकों की टोह लेनी चाहिए। लेकिन यहाँ यह सावधानी अपेक्षित है कि साहित्येतर सामग्री के नाम पर विषय के विशिष्ट ज्ञान की सामग्री न ले ली जाए। यदि ऐसा हुआ तो सामान्य हिन्दी की पुस्तक इतिहास, भूगोल, अर्थशास्त्र, मनोविज्ञान, राजनीति-शास्त्र, समाजशास्त्र, भौतिकी, रसायनशास्त्र की मिश्रित पुस्तक बन जाएगी। विविध विषयों की सामग्री लेते समय सामान्य पाठक की अभिरुचि और सामान्य ज्ञान के स्तर को अवश्य ही दृष्टिगत रखा जाना चाहिए। जैसा कि हिन्दी की पत्रिकाओं में देखने को

मिलता है — विषय-वैविध्य रखते हुए भी सामान्य पाठक की रुचि के अनुसार रचनाओं का चयन और सामान्य जनोचित ज्ञान-संग्रह किया जाना चाहिए। पत्र-पत्रिकाओं में समय-समय पर प्रकाशित सामग्री का उपयोग भी इस कार्य के लिए किया जा सकता है।

इस संबंध में आदर्श-प्रेरक रचनाओं के संकलन का मोह भी छोड़ देना चाहिए। संकलित रचनाएँ ऐसी होनी चाहिए जो छात्रों में स्वयं ही मूल्य-विवेक उत्पन्न कर सकें, न कि ऐसी जो उन्हें लम्बे समय तक आदर्श जीवन के कल्पित लोक में रखें। इस संबंध में मैं अपनी ओर से अधिक न कह कर बर्ट्रेंड रसेल के शब्द उद्धृत करना चाहूँगा — “बड़े होने पर जब उन्हें असलियत का पता चलता है तो उसका परिणाम सर्वद्वेषी प्रवृत्ति के रूप में उभरता है जिसमें सारे सार्वजनिक आदर्श खो जाते हैं। यदि उन्हें कम उम्र में ही उचित टीका-टिप्पणियों के साथ सावधानीपूर्वक सचाई से अवगत कराया जाता तो वे बुराईयों से संघर्ष करने में समर्थ बन सकते थे जिन्हें कि अब वे चुपचाप वेमन से अंगीकार कर लेते हैं। ‘भूठ शिक्षाप्रद होता है’ — यह विचार शिक्षा की योजनाएँ बनाने वालों का पुराना पाप है।.....सतर्कतापूर्वक रक्षित अज्ञान से प्राप्त गुण दुर्बल होता है और वह यथार्थ के प्रथम स्पर्श से ही ढह जाता है।”

संकलन तैयार करने की आधारभूत दृष्टि परिवर्तित होने पर अभ्यास-प्रश्न तैयार करने की दृष्टि स्वतः बदल जाएगी। बहुआयामी ज्ञान के विकास और भाषा-चेतना के उद्बोधन की दृष्टि से जब सामान्य हिन्दी की पुस्तकें तैयार की जाएँगी तो अभ्यास-प्रश्न भी इसी दृष्टि से तैयार करने होंगे। इस संबंध में यह आतं धारणा छोड़नी होगी कि विश्वविद्यालय स्तर की पुस्तकों में अभ्यास-प्रश्नों का समावेश अवांछनीय है।

जगदीश शर्मा : हिन्दी-शिक्षण का एक उपेक्षित पक्ष : पाठ्यपुस्तकें

एक विश्वविद्यालय की सामान्य हिन्दी की पुस्तकों में अभ्यास-प्रश्न इसलिए नहीं दिए गये कि वहाँ की पाठ्यक्रम समिति ने इस आशय का प्रस्ताव पारित किया कि पाठ्य-पुस्तकों में अभ्यास प्रश्न न दिये जाएँ। पृष्ठताछ करने पर बतलाया गया कि अभ्यास प्रश्नों के समावेश से पुस्तकें विश्वविद्यालय-स्तर की दिखलाई नहीं देती और दूसरी बात यह है कि अध्यापक प्रश्नों से बँध जाते हैं, जो उचित नहीं है। दोनों ही तर्क बहुत कमजोर हैं। इंग्लैंड के विश्वविद्यालयों में निर्धारित अंग्रेजी की पुस्तकों में अभ्यास-प्रश्न रखे जाते हैं और यह नहीं समझा जाता कि ऐसा करने से पुस्तकों का स्तर गिर जाता है। प्रश्नों से बँधने की बात भी व्यर्थ है क्योंकि यदि अध्यापक अपने विद्यार्थियों को प्रश्नों के दायरे से बाहर जाकर कुछ बतलाना चाहता है तो उसे कौन रोकता है? इतना अवश्य है कि अभ्यास-प्रश्न जिस जानकारी की अपेक्षा करते हैं उससे नहीं बचा जा सकता और यदि उससे बचे रहने के लिए अभ्यास प्रश्नों के समावेश का निषेध किया जाता है तो ऐसा करना शैक्षणिक हित में नहीं है।

48

भाषा-संबंधी प्रश्न यद्यपि सभी स्तरों पर होने चाहिए लेकिन उनकी प्रकृति में अंतर अपेक्षित है। माध्यमिक स्तर तक व्याकरण का सम्यक् ज्ञान कराने वाले प्रश्न होने चाहिए जबकि विश्वविद्यालय-स्तर पर शब्द-प्रयोग के औचित्य, अर्थच्छाया, व्यंजना-सौष्ठव, अभिव्यक्ति के कसाव आदि की ओर ध्यान दिलाने वाले प्रश्न होने चाहिए। मातृभाषा में लिखते समय अच्छे-से-अच्छे लेखकों से भी भाषा-संबंधी चूक हो जाया करती है। अभ्यास प्रश्नों में इस ओर ध्यान आकर्षित किया जाना चाहिए।

हिन्दी-शिक्षण को यदि सार्थक बनाना है तो हमें उसके लिए तैयार की जाने वाली पाठ्यपुस्तकों को वैशिष्ट्य प्रदान करना ही

होगा और यदि उत्तरदायी व्यक्तियों की वास्तविक रुचि शैक्षणिक हित में है तो उन्हें तुरन्त इस ओर ध्यान देना चाहिए। इस कार्य के लिए विभिन्न स्तरों पर व्योरेवार योजनाएँ तैयार की जा सकती हैं, लेकिन योजनाएँ तभी सफल हो सकती हैं जब प्रतिभासम्पन्न, ईमानदार और परिश्रमी व्यक्तियों का योगदान उन्हें प्राप्त हो। देखना यह है कि हिन्दी-शिक्षण का प्रश्न ऐसे कितने लोगों को सामने ला सकता है।

Summary

Text-books : a neglected aspect of Hindi-Teaching

—Jagdish Sharma

Lack of interest has often been seen in teachers about prescribing text-books. It is a sad state of affairs that this work is done as a "business", and not as a part of teacher's mission. Thus it is confined to a few monopolists in the field. The teachers should be active participants in this task, so as to guard it against the pollution of businessmanship. Text-books can best be prepared by those who are aware of the mental need of their students.

Text-books' material should be reviewed and reformed every year so that it may keep itself abreast of the latest trends in the ever-increasing, ever-advancing stream of knowledge. Text-books should not be so costly as to be beyond the purchasing capacity of the common man. The Rajasthan Board of Nationalised Text-books cannot be commended for prescribing the same text-books for years together.

The curriculum of Hindi reveals that there is generally a monotonous compilation of linguistic and literary subject-matter. Variety in the choice is seldom seen. There ought to be the gradation looking to the needs of children, adolescents and youths according to their age-groups. Contents should be selected not after the names of the authors, but after the nature of the lesson.

Tactful editors bring out new editions by 'putting old wine in a new bottle', resulting in obvious depreciation in this field. The compiler must be well-read and he should be ever in search of the sources where Hindi has been used

as medium and the variety of themes may insert desirable values among the general readers. Text-books should contain useful teaching points looking to the multi-dimensional knowledge and testing linguistic capability. [R. N. S.]

...संकलित रचनाएँ ऐसी होनी चाहिएँ जो छात्रों में स्वयं ही मूल्य-विवेक उत्पन्न कर सकें, न कि ऐसी जो उन्हें लम्बे समय तक आदर्श जीवन के कल्पित लोक में रखें ।

— जगदीश शर्मा

Dislike of Critics

M. L. Malhotra

DAMNING books and authors has been quite a sport, and if you permit me to put it so, a sort of minor industry. But poet Byron's "English Bards And Scotch Reviewers" shows that this is a game at which both can play. Presently I am not concerned with the maligned authors, but with their 'appreciators' and tormentors. The latter group

called literary critics are misrepresented as creatures of a lower order, intellectual butchers, a species of blood-sucking vermin, killers, enemies of literature, its parasites, injuring the very activity which gives them life and sustenance. Thus one detractor speaks bitterly of them as flies which prevent the horse from ploughing. 'Hang the Dog,' he is

a reviewer—Goethe cried in a bid to guillotine the whole tribe. Some-time the calumination has more than the usual punch. Take this verse which appeared in 'Punch':

I dreamed last night that

Shakespeare's ghost
Sat for a Civil Service post.

The English papers of the year
Contained a question on *King*

Lear,

Which Shakespeare answered
very badly

Because he hadn't read Bradley.

History records many cases of literary mayhem. Who hasn't heard of the *Blackwood*, and *Edinburgh Review* and the *Quarterly*—19th century magazines which specialised in the horror of murdering authors and tarnishing their image out of sheer venom? Shelley they called 'Mad Shelley' and advised Keats to stop meddling with verse and go back to his pills and pastels, his apothecary's trade. Every one is familiar with the story of Keat's death and the fog of misunderstanding which covered it quite for some time. Permit me to clinch it in Byron's verse:

Who killed John Keats?

"I" says the *Quarterly*

So savage and Tartarly,

'Twas one of my feats.

This widespread notion roused Shelley to write the famous elegy called 'Adonais', based on the fallacy that the savage article in the *Quarterly* burst a vital blood-vessel which caused his death. The story is not implausible. Keats was as sensitive as he was keen to stake a claim for a place in the hierarchy of poets. His dedication was of a rare order. He must have been mortally upset by the virulent invective, but to say

it killed him would be outright nonsense, for Keats was no milksop and his co-called fragility is a myth already demolished and laid to sleep. We know he was in the grip of T.B. which ran in the family and had already claimed his brother. We know he had gone to the warmer regions of Italy for a change when his death occurred. The critical savagery of the *Quarterly* would have, at its worst, hastened Keats' decline. It couldn't have caused his death.

That there have been some sorry critics—hide-bound, arrogant and of defective sensibility, no one will deny. But to generalise from a few instances is an obvious absurdity, and can be as misleading as any generalisation can be. We have all heard about so many professors, doctors, philosophers, even about whole communities—Hindus, Sikhs, Muslims etc., and we know how much truth there is in these. The tendency therefore to hang the whole fraternity of critics for the sins of single sinners is, to say the least, irrational. One critic may differ from another critic as a race horse from a donkey, or as white differs from black, or day from night. In the circumstances, wouldn't it be unfair to condemn the whole lot? Though it gives me the creeps to recall the strong, harsh phrase, poet Blake used to denounce all those who generalise, I share his fierce hatred of them.

I believe, the days of critical perversity are now more or less over. Another change is, that currently criticism is not aimed solely at the author. It is addressed equally to the general reader. Every critic

M. L. Malhotra ; Dislike of Critics

worth his salt has still a scale of values, an evaluative yardstick; but the days, when authors were dragged up for execution for transgressing narrow critical decalogues, are gone for ever. At times critical opinion is still erratic, wayward, even violent, but conformity is not the ideal aimed at. A critic, therefore, does not suggest thoughts of violence or homicide. For one thing, penal codes are not so punitive, neither so narrow nor so aggressively tilted against the author. The widely accepted view is that the principles of writing are written down not in the codes of the critics but in the hearts and imaginations of all men. There is no question of frowning on anything, however eccentric. There are as many styles of judging as there are of writing. The sledge-hammer, tomahawk style, now extinct, is considered far too barbaric for an age which practises tolerance and seeks to understand. "In my Father's house there are many mansions". The biographical-cum-critical tradition which Dr Johnson originated and exemplified is now in eclipse. Then there is the one which distrusts it altogether. T.S. Eliot said, "If we write about Middleton's plays, we must write about Middleton's plays, and not about his personality". Likewise D.H. Lawrence bids us mind the poem and forget the poet. Personally I do not see anything wrong in summoning biography to the aid of criticism. The two, I believe, can co-exist to mutual advantage. But there are fashions in criticism, and if I.A. Richards, William Empson and F.R. Leavis have rejected it, let me not run amuck of the rebels. The alternative they have

substituted is 'verbal analysis', but let me remind that this 'lemon-squeezer School' (T.S. Eliot's phrase) is not the last word in criticism. The use of psycho-analysis and the methods of experimental science have broadened the fields of enquiry, but Empsonian minuteness, I am afraid, is being pushed to the extremes. "A textual critic", says A.E. Houseman, "is not at all like Newton investigating the motions of planets; he is more like a dog hunting for fleas. If a dog hunted for fleas on mathematical principles, basing his researches on statistics of area and population, he would never catch a flea, except by accident". You cannot like all critics alike. I have no special predilection for any particular school or method. Polonius alone could perhaps identify and classify the lot. However, whether criticism is biographical or non-biographical, historical or anti-historicistic, appreciative, scientific, intuitive, sociological or non-humanistic, its aim should be to interpret the work so as to help the reader to understand and enjoy it. All critical methods are right so long as they help reach the author's mind. The history of critical ideas and ideals down the centuries confirms beyond doubt that no single critical tradition is infallible or sacrosanct. The perfect critic is a kind of ideal reader who examines works of art from various angles in a bid to unravel their complexity or density. He loves literature and seeks to communicate his delight in it. His inspiration is sympathy, not satire. That does not mean blind recognition of the author on the author's own terms. To read

such a critic is an exciting experience, an adventure. It is the experience of listening to a lively conversationalist who is out to share with you the infinite riches thrown up by his mind, when confronted with a book or author. The effect of a brush-up with him is wonderful – the eyes shine, the face glows, the mind opens and you are conscious of a current, passing. This kind of multi-sided approach is not called for in dealing with every huppeny-tuppeny book or author. It is only when a book or author is, in Hazlitt's great phrase, "too mighty for single contemplation" that the reader needs the assistance of such a critic. I am in total agreement with T.S. Eliot that 'when a poet is a great poet like Shakespeare is, we cannot judge of his greatness unaided; we need both the opinion of other poets, and the adverse views of critics who were not poets in order to help us to understand. In dealing with writers who have broken with established tradition, author-critics themselves help tremendously. Instead of letting readers and evaluators flounder in a maze of conjecture, the author-critic can suggest guidelines, and himself surface up to early recognition. When his early poetry proved incomprehensible, Eliot explained: "Genuine poetry can communicate before it is understood", and asked us to 'feel' the poem. The strategy helped, a tactic which Dryden, Wordsworth and Coleridge had earlier used with telling effect. As Nietzsche said, all values are "perspectival", a matter of perspective, and nothing helps as a word or hint by the author himself.

Criticism is important and the world cannot afford to dispense with it. 'Of making books there is no end' and some sifting is necessary, some sorting out, some mode of discrimination. It is good to read Shakespeare first-hand, but there is additional joy in reading well-known critics alongside. If you have enjoyed a book it is interesting to know what others, who have read it, have to say about it. The critic has a place in the scheme of things; he can unfold vistas which the reader's own meagre resources and equipment may not help discover. Of course, no two critics agree. But this need not discourage us. Do two authors agree? Diversity of view is not something to be deplored; it is inevitable whenever affairs of the mind and heart are in question. Moreover, if two persons are doing the same thing, it is not the same. "I disapprove of what you say, but I shall defend to death your right to say it," Voltaire said. Critical arrogance can be exasperating at times when the critic—

Assumes the rod, affects the God
And seems to shake the sphere.

Such a critic is quite readable because 'a man in a temper is more interesting than a man who is apathetic'. But if you can put up with snobs, why not with critical snobbery? Criticism is one of the institutions which no democracy can afford to let die. In a bid to cavil at this activity it is sometimes said, "No monument has ever been raised in the memory of a critic". But no great critic need bother about monuments of brick and stone. His monuments are built in the hearts and minds of generations

of readers. His evaluative concern is shared by thousands of people similarly inspired. There are critics and critics and every critic is not a gem. Great criticism, like great literature, is rare. It is on a par with creation.

Instead of falling foul of critics I am inclined to defend them. I have nothing but praise for this activity and those who engage in it. It is not everybody's cup of tea. It needs training, judgement, sanity and a vast background of study and reading. Critics, let me assure you, do very little harm, but a vast amount of good. Writers need have no fear of them. They are not thin tissue paper which will melt when exposed to the fiery breath of the critics. In the preface to my '*Bridges of Literature*', I wrote :

"Criticism, as I see it, is a pleasurable activity and aims at interpretation and analysis and not at fault-finding and denigration. A sensitive analyst and interpreter, a critic is not a member of a demolition squad or a hanging fraternity. An ideal reader, he looks at works of art from various angles, helping the reader over the clues and pointers cleverly placed in the book's path, offering new insights and discovering new levels of meaning and reality".

I re-endorse every word of it. It is my inmost belief, a matter of faith. I have enjoyed critics as much as authors. I have sought their assistance in my teaching career to unravel many a knot. And, what is more, I have practised it, of course, with no ulterior purpose but the sheer joy of it. As a practitioner, I may smell strongly of Western critical tradition, but, in a world of international concerns, Indian edu-

cated sensibility cannot help being west-oriented. (Even English critical tradition is so very derivative). However, no one will find me guilty of using my criteria in an external, imitative or dogmatic manner. My faith is that the dividing walls of criticism of literature as between different countries are apt to become thinner and thinner as literature becomes more and more internationalised, which is a consummation devoutly to be desired.

सार-संक्षेप

आलोचकों से चिढ़ !

—एम० एल० मल्होत्रा

आलोचकों का वर्ग निम्न स्तर के प्राणियों, बौद्धिक कसाइयों, हत्यारों, साहित्य-शत्रुओं, परोपजीवियों के रूप में गलत ढंग से प्रस्तुत किया गया है। गेटे ने तो आलोचकों को फाँसी देने की कामना की थी। "पंच" में प्रकाशित एक छन्द के अनुसार 'शेक्सपियर का भूत सिविल-सर्विस की परीक्षा में अंग्रेजी प्रश्न-पत्र के किंग लियर पर पूछे गए प्रश्न का ठीक-ठीक उत्तर नहीं दे सका क्योंकि उसने ब्रेडले नहीं पढ़ा था।' मालिन्यपूर्ण विषाक्त आलोचनाओं के लिए १९वीं शती की कुछ पत्रिकाएँ कुख्यात रहीं। शैली पागल करार दिया गया। पत्रिकाओं की आलोचनाओं को कीट्स की मृत्यु का कारण माना गया। किन्तु सब जानते हैं कि कीट्स क्षयरोगी था; अतः क्वार्टरली की दुर्दान्त आलोचनाओं ने कीट्स की मृत्यु शीघ्रता से अधिक निकट भले ही ला दी हो, वे उसकी मृत्यु का कारण नहीं थीं। निर्मम, विरोध भावी आलोचक रहे हैं किन्तु कुछ उदाहरणों से एक सामान्य सिद्धान्त निरूपण करना उचित नहीं। एक के दोषों के लिए पूरी विरादरी को फाँसी दे देना अन्याय है।

विरोधात्मक आलोचना का समय अब नहीं रहा। आज आलोचना केवल रचयिता को ही नहीं पाठक को सम्बोधित होती है। यद्यपि आज भी आलोचक के मूल्यांकन के अपने मान-मूल्य हैं तथापि उनके उल्लंघन के लिए दण्ड हेतु रचयिता को नहीं घसीटा जाता। रचना के सिद्धान्त आलोचकों की नियमसंहिता में नहीं, सभी मनुष्यों के हृदयों और कल्पना में हैं। लिखने के ढंगों की तरह निरुण्य के ढंग भी अनेक हैं। कुठारात्मक आलोचना आज के सहिष्णुता के युग में वर्तमान है। जीवनचरित्र-युक्त आलोचना विधि भी आज ढलान पर है। शाब्दिक-विश्लेषण पद्धति भी आलोचना की अंतिम विधि नहीं है। मनोविश्लेषण और प्रयोगात्मक विज्ञान की विधियाँ भी हैं। कोई भी विधि हो, वे तभी तक ठीक हैं जब तक वे पाठक को रचना समझने और आनन्दोपभोग में सहायता देती हैं। एक पूर्ण आलोचक वही है जो कलाकृतियों को सभी कोणों से देखता है। व्यंग नहीं प्रत्युत सहानुभूति उसकी प्रेरणा है। ऐसे आलोचक को पढ़ना एक उत्तेजक

अनुभव है—आँखें चमकती हैं, चेहरा उद्भासित होता है, मन खुलता है।

जो लेखक परम्पराओं से अलग लीक बनाते हैं उन्हें समझने में स्वयं उनकी आलोचनाएँ बहुत सहायक होती हैं। आलोचनाओं के बिना काम नहीं चल सकता। रचनाएँ अनन्त हैं अतः शोध, चयन और विवेक आवश्यक है। आलोचक इसमें सहायक हैं। निस्संदेह दो आलोचक सहमत नहीं होते। पर इससे क्या? एक संवेदनहीन व्यक्ति की अपेक्षा एक दंभी आलोचक फिर भी अच्छा है। यदि हम अन्य दंभ सह लेते हैं जो आलोचक का दंभ भी सही।

आलोचना एक ऐसी संस्था है जिसे कोई प्रजातंत्र मरने नहीं दे सकता। आलोचकों के ईंट पत्थर के स्मारक न हों, उनके स्मारक पाठकों के हृदयों में हैं। आलोचना और आलोचकों के लिए प्रशंसा ही होनी चाहिए। लेखकों को उनसे डरने की आवश्यकता नहीं। वे हानि की अपेक्षा लाभ अधिक करते हैं

[म० प्र० श्रीवास्तव]

Individuality V/s Universality and Education

B. S. Goel

THE more one searches oneself, the more one finds that modern education, both formal and informal, is an instrument of increasing the distance of man from himself, his real natural self which nature created in good faith. It has been further felt that the unhappiness of man is in direct proportion to this distance. So it should be least surprising to say that modern education, by and large, is an instrument of creating unhappiness in man.

There is no intention to hurt anybody's feelings by such unorthodox views (To say that all education is good and produces happiness for human beings is indeed an orthodox view), but to understand through correct observation of the 'self' and the society the real worth of education, vis-a-vis human happiness.

Negative Socialisation

There is a term "socialisation" which is often used in education.

The aim of the process of socialization is to produce individual who adjusts well in society and can cope with its demands. I would say that this process is nothing but a process of attaching certain outward habits, attitudes and names with the individual to enable him to conform to the demands of the society. These attributes also enable the society to recognise the individual and easily accept him. This may be considered highly desirable from the social point of view, by some sociologists and educationists, and to some extent this is quite so.

However, from the individual point of view this is definitely not a fruitful process always. Quite often, all the paraphernalia by which the society wants to recognise the individual ultimately only confuse the individual about the nature of the real "self". The process of "socialization" as it is followed generally first through informal education in homes and then through formal education in schools is one one of concealing one's real self. The child is taught to hate his own stools and urine. He is taught to condemn his own feelings and thought. He is taught not to recognise his own needs, desires and impulses. He is taught in such a way that he quite often dislikes his own nature, colour of skin, and size and formation of body. He is forced to feel what he is not and conceal what he really is. Quite often the "social-self" develops in opposition to the real self which increases the unhappiness of the individual manifold by creating a permanent split in his personality.

As the child grows, the process of formal education carries the

"split" further. The consciousness of caste, religion, country, the idea of becoming a doctor, engineer and scientist, increase his distance from himself. For the whole of life this distance keeps on increasing because the civilized and educated man always remains in the state of "becoming" something rather than "being" what he is. He does not remain himself, his body, his post and profession, his home and automobile. On the other hand, he remains in others—comparisons, inferiorities, jealousies and consequent aggressions mark his whole outlook. This makes him unhappy. This indeed is the result of "negative socialization" which creates a split in him. No wonder, if a comparative study of the educated and the uneducated is done, the uneducated will be found more happy and balanced, more free and adjustable. The reason is that he, his consciousness, lives in himself most of the time rather than other things.

To be very clear, it does not imply that all education does it. Education can become a process of "positive socialisation" also, provided at every stage of education the child is given knowledge of the 'self' and the need to accept it emotionally and without guilt. Further, he is told about the social demands and realities, and he is made to strike a fruitful balance between his real self and social demands consciously. This alone can produce a happy individual—both at personal and social level, because through it the "natural self" and the "social self" will develop in conformity with each other rather than in opposition to each other.

Unfortunately, this seldom happens. The "social self" is developed at the cost of "real self" and often in opposition to it. This becomes the root cause of unhappiness. The question is why this happens?

Greatest Delusion

The greatest delusion of education is that it can create a "new-man". Whatever child brings from the nature is wicked, abhorring, dirty so on and so forth. This has to be finished.

The idea of creating a "new-man" is pursued with the feelings of highest good in mind, and quite by those who do not understand the meaning of "highest good" at all. Many of these people become social reformers, religious leaders, educationists and philosophers. The child is forced to follow them through threat and the adult follows them because of his sufferings and in expectation of better things to come.

The following points are worth examining. What can this new man be? Who pursues this idea to create a new man? Why this idea is pursued at all? And what is the process of it?

We want a new table only when we dislike the old one. In fact, the greater the craving for a new table, greater must be our hatred for the existing table. The idea of a "new-man" is born only if the existing man with all his instincts and desires as nature has created, is hated, is disliked.

Now the new man is nothing but a "utopia" which is against everything which is found in the existing man - his body, his instincts, his cravings, feelings and thoughts! This

is indeed the image of a "fantasy man" or a "super man".

This brings us to the next question. Who pursues such a fantastic idea? The answer is simple. The idea is pursued by one who dislikes and hates himself most. He wants to become a new man by discarding his whole real self—body, mind and spirit. He has the greatest desire, if we see things more sensibly, to destroy himself. He suffers from 'death wish' - a desire to liquidate himself.

The thought works compulsively in him that a "new man" must be created, because in "new man" he sees the hope of "self-survival" by suppressing more deeply the unconscious desire to die. He works ceaselessly to become a "new man", and often preaches the same idea to others! Many of the people who suffer from "self-hatred" are taken in by the idea. They become his disciples, followers and so on. They feel he is a reformer, a teacher, a philosopher. However, it must be seen clearly that this man is not being guided by the idea of "construction" - that is only secondary; primarily he is being driven by the idea of "destruction" - destruction of all that which is good and provided by nature! The reasons to pursue this idea lie in the personality structure of the man himself! Naturally, true educationist will warn you of those people who want to make you a "new-man".

As has been stated already, these people are often considered to be great reformers and philosophers. Their ideas spread through ignorance - they start dominating the educational agencies - formal as well

informal soon ! This is how education becomes an instrument of creating a "new-man" and suppressing the real one ! If one goes to Churches, temples and other religious places, if one attends a number of social functions, if one visits certain families, if one visits the educational institutions and the teachers in the process of teaching, one realizes how "sincerely" attempts are being made to create a new order, a new-man ! How fast the process of "negative-socialization" is going on !

Individuality

Nature created the "Universal" man – the original version which is good, beautiful and true. If we do not spoil it through the process of education, the universality is reflected eternally. However, the process of socialization, through education, puts individualities on the different faces, and each individual looks a unique man different from other. This difference creates oppositions, dissensions and conflicts between man and man.

This becomes obvious by simple observations. See twenty infants. All of them behave alike and look alike. Now see twenty children of 5 years age group. They look little different, yet are alike in many ways and are easily predictable. Now you look at twenty adults of 40 years age group; they look all different that you can not predict any thing about them. And are they not more dislikable than the children although they look to be "new-men" created through ideas and education ?

The reason for this dislikability is simple. The process of education has destroyed their "Universality"

and has put "individuality" in them. In the drive for creating truth, beauty and goodness in them, education has indeed succeeded in destroying these very things in them ! What a new man indeed ! He dislikes himself and dislikes others ! He is unhappy himself and is out to create unhappiness for others !

The time for education to remould the individual must finish now. The individual must examine this education and remould it. True education must help the individual to unlearn most of the things he has learnt. No doubt, man is social by nature. But first and foremost he is "himself" by nature. Education must not cover the self by other things, it must uncover the "self" from other things.

सार-संक्षेप

वैयक्तिकता बनाम सार्वलौकिकता और शिक्षा

— बी. एस. गोयल

आधुनिक शिक्षा मनुष्य को स्वयं की प्रकृति से अलग करके उसको अप्रसन्नता प्रदान करती है। सच्ची शिक्षा वह है जो मनुष्य को स्वयं का विश्लेषण करने में सहायक होती है।

नकारात्मक समाजीकरण

व्यक्ति का समाज के साथ उचित समा-योजन होना ही समाजीकरण कहलाता है। शिक्षा इसमें समुचित योगदान देती है क्योंकि शिक्षा मनुष्य में उन दृष्टिकोणों व आदतों को पनपाती है जिससे वह व्यक्ति अपने को समाज के अनुरूप ढाल देता है तथा समाज की मांगों की सम्पूर्ति करता है। लेकिन इस क्रियान्विति में ज्यों-ज्यों व्यक्ति समाजीकरण करने के लिए समाज की इच्छानुसार समा-

योजित होता है त्यों-त्यों वह अपने 'सेल्फ' से दूर होता रहता है। फलतः वह अपने आत्मस्वरूप को नहीं पहचान सकता। वह उस समय स्वयं की भावनाओं, विचारों व इच्छाओं से घृणा करने लग जाता है। वह अपने 'सामाजिक व्यक्तित्व' को 'व्यक्तिगत व्यक्तित्व' के विरोध में उभारता है जिसे नकारात्मक समाजीकरण कहा जाता है। इसी नकारात्मक समाजीकरण के फलस्वरूप व्यक्ति ज्यों-ज्यों बड़ा होता है, आधुनिक शिक्षा के फलस्वरूप उसका व्यक्तित्व समाज में उच्च स्थान प्राप्त करने के लिए स्वजात प्रकृतियों के विरुद्ध उभरता है। इस विकास की होड़ में वह अपने 'स्वचेतन' (सेल्फ) से दूर होकर अन्य उच्च लोगों से अपनी तुलना करता है, और हीन भावना आने पर उनसे ईर्ष्या करता है तथा उनके विरुद्ध नाराजगी व्यक्त करता है। इस प्रकार शिक्षा मनुष्य में नकारात्मक समाजीकरण को उभारती है जबकि आधुनिक शिक्षित व्यक्ति से अशिक्षित व्यक्ति अधिक संयत, संतुलित, स्वतन्त्र तथा संयोजित होता है, वह 'जैसा है' वैसा बना रहना चाहता है उसका चेतन 'स्वयम्' के विरुद्ध नहीं उभरता।

इसका यह तात्पर्य नहीं कि समस्त प्रकार की शिक्षा का यही असर होता है। शिक्षा सकारात्मक समाजीकरण का भी एक आवश्यक अङ्ग बन सकती है। ऐसी शिक्षा प्रत्येक स्तर पर प्राप्य है। ऐसी शिक्षा के कारण व्यक्ति के व्यक्तित्व व सामाजिकत्व में सन्तुलन बना रहता है। लेकिन प्रायः ऐसी शिक्षा का अभाव ही रहता है क्योंकि शिक्षा 'आधुनिक नवीन मानव' की संरचना करना चाहती है। तथाकथित समाजसुधारक, दार्शनिक, धार्मिक नेता, समाज शास्त्री मानव के कल्याण के लिए उसे नवीन मानव बनने के लिए प्रेरित करते हैं जिसके कारण

वह आत्म-प्रवंचना का शिकार होता है, जैसे नयी मेज हम तभी लेना चाहेंगे जब हम पुरानी मेज को निरर्थक समझेंगे। इसी प्रकार व्यक्ति 'नवीन मानव' तभी बनना चाहेगा जब वह स्वयं की स्वजात प्रवृत्तियों, भावनाओं, क्षमताओं से घृणा करने लगेगा। अतः वह नव मानव काल्पनिक दिवास्वप्न लेता हुआ यूटोपिया में रहता है और उसकी इच्छा स्वयं को नष्ट करने की होती है। वह सोचता है तब मानव ही स्वयं को वातावरणानुकूल बनकर स्थिर रह सकता है। सच्चा शिक्षा शास्त्री वह है जो 'वास्तविक मानव' को 'नव मानव' बनने से बचाता है।

प्रकृति ऐसे मानव की संरचना करती है जो सत्यम् शिवम् सुन्दरम् में विश्वास करता है। अगर हम इस भावना को शिक्षा के माध्यम से कुचलना न चाहें तो विश्व-बन्धुत्व की भावना पनपती रहेगी। पर आज तो शिक्षा द्वारा मानव मानव में भिन्नता की भावना उजागर हो रही है जिससे इसमें अन्तर्वेदना, विरोधाभास व संघर्ष बढ़ रहा है। शिक्षा द्वारा विश्वबन्धुत्व की भावना को नष्ट किया जाता है तथा मानव में व्यक्तिगत स्वार्थ भावना को उद्देलित किया जाता है। व्यक्ति स्वयं से तथा अन्य से घृणा करने लगता है, जिससे वह स्वयं दुःखी रहता है व अन्यो में भी अप्रसन्नता पैदा करता है।

अतः शिक्षा द्वारा मानव में सुधारात्मक परिवर्तन करने का समय अब नहीं रहा। व्यक्ति को चाहिए कि वह शिक्षा का मूल्यांकन स्वयं करे। शिक्षा प्रणाली में अपेक्षित परिवर्तन करे। सही शिक्षा वह होगी जो मानव में, जो आज तक उसने गलत सीखा है उसे भुला दे। स्वभावतः मनुष्य सामाजिक है किन्तु मूलतः वह 'स्वचेतन' है। मनुष्य के स्वचेतन पर शिक्षा का आवरण नहीं डालना चाहिए। [एस. एस. व्यास]

Research

Developing Reading Habit—A Small Experiment in the College of Education

Yashu M. Mehta (Kumari)

Objectives of the Study- Experiment:

In building a good and healthy nation, there are many factors which play an important part. No single factor alone can satisfy nation building. It is a joint effort of scientists, engineers, labourers, semi-skilled labourers and so on. They have to play the role in their own way, but unless they are educated for the purpose, they cannot share the responsibilities in building up a nation. Therefore, all have to be educated in their respective spheres-

fields, hence the importance of education and the one who educates—the teachers, head-teachers, principals and supervisors etc. The report of the Kothari Commission has also mentioned the importance of education in the following words : “The destiny of India is now being shaped in her class rooms. This we believe is no more rhetoric. In a world based on science and technology, it is education that determines the level of prosperity, security and welfare of the people”. Accepting the importance of teachers,

the report has further mentioned, "of all the different factors which influence the quality of education and its contribution to national development, the quality, competence and character of teachers are undoubtedly the most significant".¹

The teacher's contribution in the drama of life is very important. They work with living beings—with the different age groups—"The teacher is the vital link. At a pinch you might be able to do without a parliament, you could do without the ministers but if there are no teachers, the world would be back to barbarism within two generations"²

62 A teacher must, of course, know what he has to teach. It is absolutely wrong to believe that the teacher should be a page ahead of the students. The teacher must have a width and depth of knowledge, his function being that of the transmission of knowledge and values. He is to impart information. The difficulties of the teacher's role have grown greater in recent years. "The rapidity of technological and social change creates a "cultural gap". Quite often, it is the teacher who does not know what the child is talking about rather than the reverse, and age no longer automatically implies greater knowledge of authority. As Margaret Meed has put it, "Age and experience become not orienting factors but disorienting

ones, and children become increasingly "unpredictable".³

The attention towards training of teachers is also drawn by Kothari Commission as follows :—

"There has been a great explosion of knowledge during the last few decades. In a traditional society, the stock of knowledge is limited and grows slowly so that the main aim of education is interpreted to be its preservation. In a modern society, on the other hand, the stock of knowledge is far greater and the pace of its growth is infinitely quicker. One of the main tasks of the education in a modern society, is to keep pace with this advance in knowledge. In such a society, knowledge inevitably ceases to be something to be received passively; it is something to be actively discovered. If this is rightly understood, it would involve revolution in a traditional education, where 'to know' has come to mean 'to know by heart', where respect for all inherited knowledge is assiduously cultivated and where the assimilative faculties tend to be emphasized to the neglect of the critical and creative ones. In India, as in other countries, where similar conditions prevail, this would require, among other things, a new approach to the objectives and methods of education and changing in the training of teachers".⁴

1. Govt. of India, Ministry of Education, Education and National Development, Report of the Education Commission 1964-66—P.I.
2. L.J. Westwood. "The Role of the Teacher—II" Educational Research Vol. X, No. I, Nov. '67.
3. Quote from, L. J. Westwood, "The Role of the Teacher—II" Educational Research Vol. X, No. I, Nov. '67.
4. Govt. of India, Ministry of Education, Education and National Development Report of the Education Commission—1964-66, P. 18.

How can a teacher be up-to-date in his knowledge ? The professional journals are considered to be one of the agencies of education today. The professional journals or magazines deal with among other things, the technicalities of the profession. It is generally believed that by and large the teachers do not subscribe to and/or read many of the professional magazines. This study confirms the general belief.

During the interviews for admission to B. Ed. Class, it was found that the candidates hardly read newspapers, what to say about educational or professional magazines. It is very obvious that it is a pious and noble duty of the colleges of education to develop and inculcate in student-teachers the habit of reading professional magazines and discuss and express their views to others which is very vital for teaching-learning development.

Keeping this in mind, the College of Education undertook a small project in reading and discussion of educational matter from magazines. Since last five years, this activity is undertaken by the college. Every year the project was reviewed and necessary changes were made. The present writer is associated with this project, this year. There are two media—Marathi and Gujarati in the College. The small experiment undertaken is confined to Gujarati medium class of 72 to 75 students.

Objectives :

- (1) To develop in student-teachers the interest to read educational magazines;
- (2) To inculcate the habit of reading educational magazines in

trainees (with special emphasis on magazines published in English);

- (3) To develop the habit of taking down notes in systematic form;
- (4) To give them practice to preview the magazines; and
- (5) To give them opportunity to discuss their views in the class on educational topics.

Every year, the college arranges an orientation programme for the new entrants (student-teachers) when they are introduced to the experiment on reading and discussion of educational matter from magazines.

Procedure :

The procedure was as follows :—

The previews of the magazines written by the staff member in-charge of the activity were put on the preview board in the beginning of July '71. In the beginning, for one month previews were written by the staff members. Following is the list of magazines of which previews were put:—

1. Nutan Shikshan	G*
2. Indian Adult Education	E
3. N.I.E. Journal	E
4. Jivan Shikshan	G
5. Educational India	E
6. Journal of Ed. & Psy.	E
7. Gharshala	G
8. Bulletin	G
9. Progress of Education	E
10. Quest in Education	E
11. Bulletin	M
12. Adyapak	M
13. Educational Review	E
14. Education Quarterly	E

* The letters G,H& E indicate Gujarati, Hindi and English.

Yashu M. Mehta (Kumari) : Developing Reading Habit

15. Nai Talim	H	for discussion. This was followed
16. Jivan Shikshan	M	according to the time-table but
17. Social Welfare	E	then the students felt that two conse-
18. Teacher Education	E	cutive periods should be for reading
19. Shikshan Samiksha	M	followed by three periods for dis-
20. Bharatiya Shikshan	M	cussions. The suggestion of the
21. Maharashtra Education	E	students was carried out. Groups of
22. Teaching	E	25 to 27 students were reading at a

64 Later the students desirous to write the preview wrote it with the guidance of the staff member in-charge. A questionnaire was given to the students in the month of July to find out their background of reading of educational magazines (Appendix A). Till then very few students were seen reading old or new magazines. From the response to the questionnaire, it was felt that very few students had seen educational magazines in the reading room. Reading and discussion periods were provided in the regular time-table. Nine periods were for reading and nine periods were for discussions. The whole activity was entrusted to three members of the staff. So out of eighteen periods, six periods i.e. three for reading and three for discussion were taken by the writer. This report is confined to the findings of six periods entrusted to the writer. The whole class was divided into three groups of 25 to 27 students each. The writer had divided the group further making it smaller, the number being 12 to 13. Group discussions were arranged to solve their difficulties regarding selecting a topic for discussion.

The students were observed while they were reading and discussing (Appendix B & C). First period was given for reading, the second period in the next week was given

for discussion. This was followed according to the time-table but then the students felt that two consecutive periods should be for reading followed by three periods for discussions. The suggestion of the students was carried out. Groups of 25 to 27 students were reading at a time. The slips were prepared to note down the name of the magazine, name of the article and the name of the author read during the period. The topics of the discussion for the students were put in the library at least a week in advance. The list of reading material was put for the first discussion only. After discussing with the students, it was decided that list should not be put as students got conditioned and therefore for the last two discussions, the list of reading material was not put. In the beginning, it was told to the students that every one must take part in discussion. The first discussion period was taken in a small group of 12 to 13 students and from the discussion with the students, it was thought fit that smaller group helps them in participating in the discussion. This was agreed upon by the whole class and the other two discussions were arranged the same way. During the discussions they were given guidance whenever they had difficulty in discussing the point or coming to a conclusion.

After the discussion two students from each group wrote the reports and these reports were read in the whole class for the benefit of all the students. At the end of the programme a group discussion was arranged to evaluate the programme to get their reactions and sugges-

tions for the whole programme (Appendix D).

Analysis:

1. Students' response to the questionnaire revealed that about 50% of the students had not read any educational magazines before joining the College of Education. The other 36% who had checked the item were not clear about which were educational magazines. The names of the magazines mentioned were e.g. Kavita, Pravasi, Ruchi, Bulgarian Life, Lokjivan etc.

2. Of those who did not read the educational magazines, majority gave the following reasons which are listed below :

- (a) Lack of time,
- (b) Domestic responsibilities,
- (c) Did not get magazine either at school or home,
- (d) Did not get inspiration,

(e) Did not have interest in reading,

(f) Did not know about the educational magazines,

(g) Did not think of reading magazines.

3. About 45% of the students discussed the topics with their friends but out of this only 20% could remember the topics of discussion. About 16% did not check the item. 36% of the students did not discuss.

4. Only 17% had written the preview but only 0.7% tried to write the points to be considered in writing a preview. From the analysis it gave to understand that those who wrote the preview did not write systematically.

5. Quite a big number of students (88%) said that they had read the previews put on the preview board.

65

TABLE No. 1
The number of students reading preview of the Magazines

Name of the Magazines		No. of readers	Percentage
1. Nutan Shikshan	G*	59	78.7
2. Jivan Shikshan	G	51	68
3. Ghar Shala	G	51	68
4. Bulletin	G	41	54.7
5. Saraswat	G	5	6.7
6. Vidyapith	G	3	4
7. Education	E*	3	4
8. Nai Talim	H	3	4
9. M. Education	E	2	2.7
10. Edu. Journal	E	2	2.7
11. Quest in Education	E	2	2.7
12. NIE Journal	E	2	2.7
13. Teacher Education	E	1	1.3
14. Child Education	E	1	1.3

*The letters G, H and E indicate Gujarati, Hindi and English.

Yashu M. Mehta (Kumari) : Developing Reading Habit

From the above table, it seems that they have mentioned the names of the magazines of which previews were not put up—makes the writer wonder how far other previews have been read by the students.

Out of previews of 22 magazines, maximum number of reviews were read by two students only. The reason being that the previews of 12 magazines were written in English

language. 96% agreed that they did get inspiration to read the magazines after reading previews. 4% of the students did not check this item.

6. After joining the college of education from 75 students, 79% subscribed to educational magazines. Following table shows the number of students and the name of the magazines to which they subscribed:

TABLE No. 2
No. of Students subscribed to the Magazines

Name of the Magazines	No. of Students	Percentage of the students
Nutan Shikshan	45	60
Jivan Shikshan	46	61
Ghar Shala	2	1.6

This proves that after joining the institution, students got aware of the educational magazines and realised the need of it. Not only that but 45.3% of the students subscribed to two magazines.

Observations

The groups were observed during the reading period as well as discussion period. The following observations were made :

(1) Not a single student consulted the teacher in selecting magazine for reading;

(2) Only four students tried to read English magazines after suggesting them to read;

(3) Two students read Hindi magazine;

(4) No student asked questions except three who just asked the meaning of the words; They were advised to refer to the dictionary but they never referred;

(5) Everyone was taking down something in the diary (after checking their diaries, it was found that they took notes in detail. Because of the heavy schedule of the college, the diaries were not checked regularly in time and therefore it was not possible to give guidance in taking down notes in a systematic form);

(6) Three students were getting inattentive but on the whole everyone read attentively (perhaps because it was supervised);

(7) When asked, they were able to locate the utility of articles—paperwise, topicwise, method-wise, practice teaching special field wise and general;

(8) In one reading period, most of the students were not able to read more than one article and so there was no scope for comparing the articles;

(9) Very few judged the quality of the articles read;

(10) No one was found referring to reference or other material during the period.

During discussion periods also it was observed that:

(i) except few, others were ready to take leadership of the discussion group, although the leadership was decided by the group.

(ii) almost all the students came prepared for the discussion.

In the beginning there was a problem for students about selecting a topic for discussion. It was very difficult for them to come to an unanimous decision. The students felt they did not know how the

topic for discussion was to be selected. The topic for first discussion was given by the students. In the beginning, it was felt that students were not clear about how the topic was to be selected, hence the students were asked to give reasons on the basis of which they were deciding the topic for discussion. 72 students were present. Out of these, 27 students gave the appropriate response but all did not give five reasons; however this does not mean that the reasons given were correct or the students understood what they were asked to write. The following list of reasons will explain the whole situation :

TABLE No. 3
Reasons given by the Students

Reasons	No. of students	Percentage
1. The problem questions	8	11
2. The problems by which guidance can be had for the future	7	9.7
3. The subjects discussed which help understand the present situation	4	5.5
4. Helpful for examination	6	8.3
5. Clarify or remove the misunderstanding of the subject	9	12.5
6. More knowledge about the subjects	9	12.5
7. Subjects related to all the students	4	5.5
8. Related to the field of education	9	12.5
9. Get to know new thoughts	6	8.3
10. Articles analysing the subjects	4	5.5
The inappropriate reasons given by many are :—		
1. Instead of giving the reasons the subjects of discussion and why the subjects were chosen was mentioned	25	38%
2. Decide the topic keeping the students of Standard VIII to XI in mind.	22	30%

(iii) In the first discussion, every one did take part but later on talking with the students, it was found

that very often it was just a show, and so it should not be forced on to the students.

Yashu M. Mehta (Kumari) : Developing Reading Habit

(iv) There was therefore no push during the discussion and as a result 8 to 10 students from the whole class did not participate in the discussion.

(v) Almost all the students seemed to be listening attentively to the discussion.

(vi) The students who could clarify and respond to other's views did so willingly, whenever there was a chance to do so.

After the end of the programme, a group discussion was arranged to evaluate the whole programme. Every student suggested that the programme was very useful and should be continued.

Result of Group Discussion

1. For not reading English magazines, the reasons put forth were :—

- (a) Not used to read English magazines;
- (b) it consumes more of their study time to read;
- (c) unable to comprehend ;
- (d) they feel satisfied with the information from Gujarati magazines;
- (e) they experience difficulty in taking down the points.

Even then 82.7% of the students suggested that one period should be made compulsory for reading English magazines.

2. Every one except two students felt that notes should be taken so that they can refer to them whenever needed.

3. None read all the previews put. The students felt that the previews put were too many. It was suggested by the students that four previews should be put at a time. All felt

that the previews were useful as they got to know something from it. 72% of the students said that it gave initiative to read the whole article in reference to particular topic. The general feeling of the class was that it helped them in preparing essay, tutorial and other topics.

4. Percentage of the students who wrote the previews more than once was 6.7. All the students did not get chance to write the preview as the students were not willing to write the previews of the English magazines and Gujarati magazines were not sufficient for all. Everyone felt that they should get the chance to write preview.

5. Almost all took part in the discussion and felt that participation in discussion gave them :—

- (i) chance, experience and courage to express their views in groups;
- (ii) Opportunity to know the views of the class-mates;
- (iii) in less time to know more, in less time they get to know from more magazines;
- (iv) information or knowledge received through discussion can be retained longer, something new and different from everyday routine;
- (v) to understand which was misunderstood and develop the habit for reading.

The students suggested that those who do not take part in discussion should be given the responsibility of leadership.

6. There was a general feeling that they had difficulty in selecting topic for discussion. The reasons given were :—

- (i) Did not know how to select a topic;
- (ii) Group as a whole did not take the responsibility;
- (iii) While reading they did not think from the view-point of selecting a topic for discussion;
- (iv) Group did not meet because of lack of time and irresponsibility on the part of the students;
- (v) Difference of opinion in the group.

7. The percentage of the students who wrote the report of the discussion was 33.3%. Others did not show any enthusiasm for writing report. The reasons as realised from group discussion are as follows:

- (i) they were not prepared with the subject;
- (ii) they had difficulty in taking down points;
- (iii) They did not know how to write the report.

It was felt that the students should be given proper guidance as to how to write the report.

8. For preparing the topic for discussion list for reading material should not be given. The reasons given were :—

- (i) they do not try to find out from other sources;
- (ii) if magazines were not available, they did not read;
- (iii) everyone wanted to read the same magazine or article;
- (iv) they become dependent on the list only.

The students tried to find out from the books and magazines and they made use of the list of articles prepared by the librarian of the

college library. They were of the opinion, that if the students try they surely get useful material to read.

9. The students had a feeling that the period provided in the timetable i.e. 45 minutes was not enough. At least one hour should be given for reading and discussion each.

10. The scheme was very useful to them. They realised the need of reading magazines so that they know the current problems, innovations, new methods etc. After joining the school, they can suggest the names of the magazines to which the authority may subscribe and write the previews of the magazines.

Conclusions :

- (1) The students did not read the English magazines as it was difficult for them to comprehend and to take down points. It consumed more of their study time;
- (2) The previews put on the preview board at a time were many and so the students did not read all the previews put;
- (3) The students after reading previews were initiated to read the whole article;
- (4) All the students did not get the chance to write the preview because most of the students were not prepared to write the previews of the English magazines;
- (5) Almost everyone took part in the discussion and they were benefited by it one way or the other;
- (6) The students had difficulty in selecting the topic for discussion;
- (7) Many students were not

prepared to take the leadership for the group discussion;

- (8) Most of the students did not want to take the responsibility of writing the report of discussion as they did not know how to write the report;
- (9) The students should not be given the list of reading material for the topic of discussion. They do find the material for themselves from the library;
- (10) The time provided for the reading and discussion period was not enough;
- (11) The activity of reading and discussion was very useful to the students.

Suggestions for the future programme:

- (1) One hour period for discussion and reading should be provided in the time-table;
- (2) The discussion in small groups of 12 to 13 students should be arranged;
- (3) The first topic for discussion should be selected and led by the lecturer in-charge;
- (4) Two more periods for discussion of the reports and to solve other difficulties should be provided in time-table;
- (5) The points of articles of three magazines on each side (Marathi & Gujarati) be presented at a time and be kept for a fortnight;
- (6) More students be given chance to write the points of the articles;
- (7) The students should keep a diary for writing notes in a systematic form;

- (8) More students should be involved in writing down the reports of the discussion.

APPENDIX 'A'

QUESTIONNAIRE

Roll No.

Experience as teacher
.....years.

Marks obtained in B.A.:
Total Marks :

Experience as a Librarian in school years.....

Q. 1. (a) Have you read any educational magazine/magazines before joining the College of Education ?

(b) If you have read the magazine/magazines, give the names of the magazine/s :

1.	4.	7.
2.	5.	8.
3.	6.	9.

(c) Write the name of the magazine and the article or the subject read from it.

Name of the article	} Subject	Name of the Magazine

(d) If you have not read the magazines give the reasons for not reading.

- 1.
- 2.
- 3.

Q. 2. (a) Did you discuss the articles read with your friends ?
Yes/No.

- (b) If yes, write the name of the article or the subject discussed.

1. 3.
2. 4.

- (c) Write two main points of each subject or article you discussed.

1. 1.
2. 2.
1. 1.
2. 2.

- Q. 3. (a) Have you previewed any educational magazine/magazines? Yes/No.

- (b) If Yes, what were the points you kept in mind while previewing?

1. 2. 3.

- Q. 4. (a) Have you read the pre-views put on the board of your College? Yes/No.

- (b) If your answer is 'Yes', write the names of the magazines.

1. 4. 7.
2. 5. 8.
3. 6. 9.

APPENDIX 'B'

READING AND DISCUSSION OBSERVATION FORM

1. Selection of the Magazine
 - (a) Gujarati/English / Marathi/ Hindi
2. Asks questions
3. Noting down
 - (a) Notes in detail/verbatim/ points/Title of the Magazine

4. Attentive/Non-attentive
5. Locates the utility of the article
6. Compares the two articles
7. Classifies the article
 - (a) Paper-wise / Topic-wise / Practice teaching/General
8. Judges the quality of the article
9. Remarks/Comments
10. Refers to reference or/other material.

APPENDIX 'C'

READING AND DISCUSSION OBSERVATION FORM (DISCUSSION)

1. Are the students ready to take leadership?
2. Have they prepared for the topic for discussion?
3. Do they participate in the discussion?
4. Do they discuss on their own?
5. Do they require push for discussion?
6. Can they present their own views?
7. Can they put the points of discussion in order?
8. Can they clarify their own points of view?
9. Is there continuity in presentation of their ideas/thought?
10. Do they listen attentively?
11. Can they respond to the views of their classmates?
12. Have they tolerance for diversity?

71

Yashu M. Mehta (Kumari) : Developing Reading Habit

13. Do they give opportunity to members of their group to discuss ?

Yes/No.

If Yes, What are the difficulties? What do you suggest about selecting a topic ?

10. Should the topic of discussion be decided in consultation with the teacher ?

Yes/No.

If any case – Why ?

11. Do you think that participation should be compulsory ?

Yes/No.

If Yes, Why ? If No, Why ?

12. Did you write the report of the discussion at least once ?

Yes/No.

If No, Why ?

13. Should the list of reading material be supplied for preparation of topic of discussion ?

Yes/No.

If Yes, Why ? If No, Why ?

14. What have you done in preparing for your topic of discussion ?

15. Do you get enough reading material for preparation of your topic of discussion ? Yes/No.

16. In what way reading in reading period has helped you ?

17. Is the time i.e. forty minutes sufficient for reading ? For discussion ?

Yes/No. – Why ?

What are your suggestions ?

18. How the periods of reading and discussion be arranged in the time-table (after a week or two weeks) ?

19. What advantages did you get from relating reading after joining this college ?

APPENDIX 'D'

OPINIONNAIRE

1. Did you read English Magazines ?

Yes/No.

If Yes, what is your opinion about reading English magazine ? If No, Why ?

2. Did you take down notes ?

Yes/No.

If No, Why ?

3. What do you feel about taking down notes ?

4. Did you read all the previews put on the preview board ?

Yes/No.

If No, Why ?

5. Do the previews prove useful to you ?

Yes/No.

If No, Why ? If Yes, in which way ?

6. Did you write preview at-least once ?

Yes/No.

If No, Why ?

7. Do you have any suggestions regarding the review scheme ?

8. Did you take part in the discussion period ?

Yes/No.

If No, Why ?

9. Is there any difficulty in selecting a topic for discussion ?

20. What are your reactions about the whole scheme ?
 21. What are your suggestions ?

सार-संक्षेप

पढ़ने की आदत का विकास **(शिक्षा महाविद्यालय में एक प्रयोग)**

—यशु एम. मेहता (कुमारी)

अच्छे एवं स्वस्थ राष्ट्र के निर्माण में अनेक तत्व महत्वपूर्ण भूमिका निभाते हैं। प्रत्येक क्षेत्र में कार्यरत लोगों को उनसे सम्बन्धित क्षेत्र में शिक्षा देना आवश्यक है। जीवन क्षेत्र में अध्यापक की देन सबसे महत्वपूर्ण होती है। उसे विभिन्न आयु समूह के बालकों के साथ कार्य करना पड़ता है।

अध्यापक को यद्यपि अपने अध्यापन पाठ्यक्रम का ज्ञान होता है लेकिन उसे फिर भी ज्ञान के आदान-प्रदान हेतु अध्ययन करना आवश्यक है। अध्यापक के ज्ञान को नवीन-तम बनाये रखने के लिए व्यावसायिक पत्र-पत्रिकाएं एक एजेन्सी की तरह कार्य करती हैं। लेखिका ने अध्यापक प्रशिक्षण में प्रवेश लेने वाले प्रशिक्षणार्थियों का शैक्षिक एवं व्यावसायिक पत्र-पत्रिकाओं को पढ़ने, समझने तथा उससे प्राप्त ज्ञान को कार्य रूप में लाने के सम्बन्ध में एक प्रयोग किया। इसमें गुजराती, अंग्रेजी, मराठी तथा हिन्दी भाषा में प्रकाशित होने वाली शैक्षिक पत्रिकाओं को रखा गया। प्रयोग के अन्त में यह पता लगा कि लगभग आधे छात्रों ने शिक्षा महा-विद्यालय में प्रवेश लेने से पूर्व कोई भी शैक्षिक पत्रिका नहीं पढ़ी थी। लगभग एक तिहाई छात्र ऐसे पाये गए जिन्हें शैक्षिक पत्रिकाओं के सम्बन्ध में स्पष्ट जानकारी

नहीं थी। जिन छात्राध्यापकों ने कोई शैक्षिक पत्रिका न पढ़ने का उल्लेख किया उनके अनुसार — समय की कमी, गृहस्थ जीवन का उत्तरदायित्व, आर्थिक स्थिति, पढ़ने में अरुचि, शैक्षिक पत्रिकाओं का ज्ञान न होना आदि — अनेक कारण बताए।

शिक्षा महाविद्यालय में प्रवेश लेने के पश्चात् ७६% छात्राध्यापक शैक्षिक पत्रिकाओं के ग्राहक बने। प्रारम्भ में छात्राध्यापकों को शैक्षिक पत्रिकाओं के चुनाव तथा चर्चा के लिए चुने जाने वाले प्रकरणों को चुनने में कठिनाई रही। शैक्षिक प्रकरणों पर समूहगत चर्चा रखी गयी। शैक्षिक पत्र-पत्रिकाओं को पढ़ने तथा शैक्षिक महत्वपूर्ण प्रकरणों पर चर्चा के लिए महाविद्यालय के समय विभाग चक्र में समुचित समय दिया गया। अन्त में कुछ निर्णय इस प्रकार प्राप्त हुए — छात्राध्यापकों ने अंग्रेजी पत्रिकाओं को नहीं पढ़ा, छात्राध्यापकों ने सभी समीक्षाओं को नहीं पढ़ा तथा उन्हें समीक्षा लिखने का पर्याप्त अवसर नहीं मिला। छात्राध्यापकों को चर्चा के विषय चुनने में कठिनाई होती है। छात्र रिपोर्ट लिखने व पत्रिकाएँ पढ़ने के लिए उत्साही नहीं हैं। आदि।

भविष्य कार्यक्रम के लिए निम्न प्रकार से सुझाव सुझाए गए — समय-सारिणी में एक घण्टे का समय चर्चा व अध्ययन के लिए हो। छोटे-छोटे समूहों में चर्चा हो। पहले प्रकरण की चर्चा का नेतृत्व प्रवक्ता द्वारा किया जाय। चर्चा के लिए (प्रतिवेदन) पर्याप्त समय रखा जाय। अधिक से अधिक छात्रों को टिप्पणी लिखने का मौका दिया जाय।

[मोहनचन्द्र तेवाड़ी]

सांख्य दर्शन और शैक्षणिक संभावना

शेरसिंह बीदावत

भारतीय दर्शन का उद्भव

विश्व संस्कृति के विकास में जीवन दर्शन के दो मुख्य तत्व 'श्रेय' और 'प्रेय' निर्धारित किए गए हैं। श्रेय का अभिप्राय भौतिक तत्व विवेचन के अनुक्रम से आत्मा की ओर अग्रसर होना है और प्रेय का आशय बाह्य उपकरणों का लौकिक जीवन में उपयोग एवं प्रयोग परिज्ञात कराना है। इस दृष्टिकोण से 'श्रेय' का सम्बन्ध आत्म-तत्व की गवेषणा से है और 'प्रेय' का सम्बन्ध प्रकृति के विविध पदार्थों का उपभोग करते

हुए बाह्य सुख की आराधना से है। भारतीय संस्कृति 'श्रेय' को ज्ञान पक्ष में स्थापित करती है और 'प्रेय' को विज्ञान पक्ष में। ज्ञाता, ज्ञान और ज्ञेय की समीक्षा करते हुए आज से सहस्रों वर्ष पूर्व मनीषी महर्षियों ने जगत्, जीवन के प्रति दृढ़ आस्था सूचक मान्यताएं स्थापित कीं जिन्हें वैदिक युग में मंत्रों द्वारा प्रगट किया और संहिताओं के रूप में एतद्जनक अनुभूतियों का अनुभव प्रस्तुत किया। वैदिक ऋषि ने सर्वप्रथम प्रकृति के उपकरणों में एक ऐसी सत्ता का

निर्णय किया जो विविध रूपों में सृष्टि का संचालन करती है। उस सत्ता को प्रसन्न करने के लिए एवं अपने अनुकूल बनाने के लिए 'बहुदेववाद' के रूप में उपासना की। अग्नि, वरुण, सूर्य, विष्णु, इन्द्र, उपा, सविता, पर्जन्य, मित्रावरुण, विश्वदेव, यम आदि सूक्त उस ऋषि की मान्यताओं का सम्यक् दर्शन कराती है। अपनी अन्तिम अनुभूतियों का समीकरण करते हुए वैदिक युग के ऋषियों ने अन्ततोगत्वा ऐसी घोषणा की कि इस विपुल सृष्टि के विकास में एक ऐसे दिव्य पुरुष का तेज है जो सृष्टि के आर पार सर्वत्र 'विभु' रूप में व्याप्त है। पुरुष सूक्त में इस विराट का परिचय देते हुए ऋषि ने कहा :-

सहस्र शीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्ययतिष्ठद् दशांगुलम् ॥
पुरुष एवेदम् सर्वम् यद् भूतम् यच्च भाव्यम् ।
उतामृतत्वं स्येशानो इदंने नाति रोहति ॥
अर्थात् सहस्र शीर्ष, सहस्राक्ष और सहस्र चरण वह पुरुष समस्त सृष्टि में व्याप्त है। वही चित् और अचित् में प्रकाशमान है। जो है और जो होने वाला है वह उससे भिन्न कुछ भी नहीं है। इस विचारधारा ने आगे चलकर महर्षि व्यास के वेदान्त दर्शन की भूमिका में अपनी प्रतिष्ठा की। वेदान्त दर्शन का 'सर्व बाह्यमिदम् जगत्' का सूत्र इसी गवेषण-गवाक्ष से उद्भाषित हुआ।

सांख्य दर्शन की उत्पत्ति

दूसरी ओर ऋषियों ने सृष्टि का रहस्य एवं उसकी उत्पत्ति को अनिर्वचनीय बतलाया। यह सृष्टि कब पैदा हुई इस विषय में वे मौन रहे। 'नासदीय सूक्त' में सृष्टि का विकास 'सत्' तत्त्व से सिद्ध किया गया। 'असत्' से 'सत्' की उत्पत्ति कदापि संभव नहीं। सांख्य का सत्कार्यवाद इसी सिद्धान्त पर प्रतिष्ठित हुआ। प्रकृति और पुरुष की विभिन्नता, प्रकृति की क्रियाशीलता, और पुरुष की निष्क्रियता सिद्ध करना सांख्य का

उद्देश्य था। महर्षि कपिल ने मूल में प्रकृति और पुरुष इन दो पदार्थों की परिकल्पना की। दर्शन की विभिन्न विचारधाराओं का समन्वय

प्रत्येक क्रिया के पीछे कारण सन्निहित है। अकारण किसी भी कर्म का उद्भव होना असम्भव है। इस कारण कार्यवाद को लेकर गौतम ने न्याय दर्शन लिखा। न्याय दर्शन ने अपने पदार्थवाद में आत्मा और ईश्वर को भी 'द्रव्य' ठहराया। पृथ्वी, अप, तेज, वायु, आकाश, काल, दिक्, आत्मा और मन - इन नौ द्रव्यों की गहन समीक्षा की। 'कणाद' ने प्रमाण, प्रमेय, प्रयोजन, संशय, तर्क, हेतु, निग्रह, छल आदि सोलह पदार्थ सिद्ध कर वैशेषिक दर्शन उपस्थित किया। इस दर्शन में परमाणुवाद की गंभीर विवेचना की गई। प्रत्येक द्रव्य एवं पदार्थ अपने परमाणु रूप में नित्य है और कार्य रूप में अनित्य है। इसे समझाने के लिए समावायीकरण, असमावायीकरण और निमित्तीकरण का वर्णन किया गया।

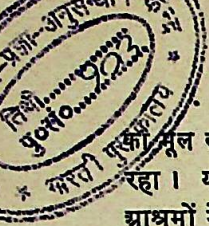
75

समग्र सृष्टि क्या है, वह किस तरह से संचालित होती है और उसमें इस चेतन स्वरूप आत्मा का क्या स्थान है, इस प्रश्न को लेकर 'पूर्व मीमांसा दर्शन' की भूमिका तैयार हुई और याज्ञिक कर्मकाण्डों द्वारा स्वर्गीय सुखों की उपलब्धि हेतु 'उत्तर मीमांसा दर्शन' प्रणीत हुआ। इस प्रकार 'षट् दर्शन' के रूप में वैदिक ऋषियों का बहुदेववाद, एकेश्वरवाद, कर्मवाद, जड़वाद आदि विचारधाराएं अभिभाषित हुईं।

प्राचीन शिक्षा दर्शन का मूलाधार

'उपनिषद्' काल में आश्रम प्रणाली का विकास हुआ। नागरिक सम्यता एवं वातावरण से दूर उन्मुक्त स्थलों में ऋषियों के आश्रम स्थापित हुए। इन आश्रमों में शिक्षा का मूलाधार दर्शन था। यद्यपि अग्निहोत्र आदि कर्मकाण्डीय पद्धति छात्र के दैनिक जीवन-क्रम में संप्रविष्ट थी फिर भी शिक्षा

शेरसिंह बीदावत : सांख्य दर्शन और शैक्षणिक संभावना



का मूल लक्ष्य ब्रह्म तत्व का विवेचन ही रहा। यही नहीं उस समय के राजा भी आश्रमों में पहुँचकर ब्रह्म विद्या का उपदेश लाभ करते थे। मिथिला के विदेह राजा जनक ब्रह्म विद्या में प्रकाण्ड पंडित तथा निष्णात् समझे जाते थे। मंत्रेयी ने अपने पति याज्ञवल्क्य से धन की अर्थार्थना न कर ब्रह्मज्ञान की मांग की थी — 'दीयताम् येनाहम् अमृतम् स्वाम्' अर्थात् हे पतिदेव, मुझे भौतिक सम्पदा नहीं चाहिए मुझे आपका वह ज्ञान दीजिए जिसे पाकर मैं अमृतत्व को प्राप्त हो जाऊँ। उसी युग में विद्या का — शिक्षा का — जोने की कला का चरम लक्ष्य 'सा विद्या या विमुक्तये' के स्वर में उद्घोषित हुआ। अर्थात् शिक्षा वही मानी गई जिससे मानव सर्वथा तथा सर्वदा विमुक्त अवस्था को प्राप्त हो सके, अपने आप को पहचान सके। 'स्व' सिद्धि के द्वारा 'पर' में अनासक्त हो सके।

76

यह 'स्व' और 'पर' दर्शन पर ही आधारित था। मैं क्या हूँ, कौन हूँ, कहाँ से आया हूँ, कहाँ जाऊँगा, मेरा क्या स्वरूप है, मैं व्याप्त हूँ या अव्याप्त, मैं 'पर' हूँ या 'अपर' — ये प्रश्न 'सर्व' सिद्धि के अध्याय के उद्घाटक हुए। 'पर' 'अपर' का क्या सम्बन्ध है — यह प्रश्न सृष्टि के साथ आत्मा का, जड़ के साथ चेतन का, ज्ञात के साथ अज्ञात का जिज्ञासात्मक सम्बन्ध हुआ।

सांख्य दर्शन की भूमिका

सांख्य दर्शन 'स्व' और 'पर' की सम्बन्धा-सम्बन्ध भूमिका के ऊपर आश्रित है। दूसरे शब्दों में सांख्य ने स्व-आत्मा, पर-प्रकृति का विवेचन किया। 'स्व' जब 'पर' में आसक्त होता है तो आसक्तिवश अपने को 'पर' समझने लगता है। यही उसके दुःखों का प्रमुख कारण है। जब तक 'स्व' को 'स्वत्व' का ज्ञान नहीं होता वह 'परत्व' की सृष्टि को अपनी सृष्टि समझता रहेगा और वह कमों के आवरण में परिवेष्टित होकर

अनेक योनियों में परिभ्रमण करता रहेगा। अतः मुक्ति के लिए सांख्य ने ज्ञान को आवश्यक बतलाया। 'ऋति ज्ञानान्न मुक्ति' अर्थात् ज्ञान के बिना पुरुष की प्राकृतिक बन्धन से मुक्ति नहीं।

सांख्य दर्शन में मुक्ति के उपाय

सांख्य ने कर्मकाण्ड के विरुद्ध गंभीर उद्घोष किया। ईश्वरीकृष्ण ने अपनी सांख्यकारिका की प्रारंभिक कारिका में 'दुःखत्रयाभिघातात्' से तीन प्रकार के दुःखों का विवेचन किया — (१) आध्यात्मिक (शारीरिक और मानसिक), (२) आधि-भौतिक (सर्प, सिंह आदि आक्रमण), (३) आधिदैविक (दैविक प्रकोप आदि प्राकृतिक प्रकोपों) इन तीन प्रकार के दुःखों से प्रत्येक प्राणी मुक्त होना चाहता है। इन तीनों प्रकार के दुःखों से मुक्ति पाने के लिए बाह्य उपचार एवं उपकरण स्थायी साधन नहीं हैं, क्योंकि रोगादि निवृत्ति के लिए औषधोपयोग करने पर भी औषध का प्रभाव नष्ट होते ही रोग पुनः उभर आता है। यज्ञादि विज्ञान से प्राप्त स्वर्ग में भी सब को समान स्थान उपलब्ध नहीं होता। यज्ञों में हिंसात्मक क्रियाएं पापजनक हैं। उसी प्रकार दैविक प्रकोप भी बाह्य उपायों से सदा के लिए निवृत्त नहीं होते। पुनश्च बाह्य उपाय समान रूप से सब को उपलब्ध भी नहीं होते। अतः पुरुष और प्रकृति का वास्तविक ज्ञान ही दुःख मुक्ति का कारण है। शिक्षा में इस प्रसंग को लेकर हम विषय की महत्ता अवगत कर सकते हैं।

सांख्य दर्शन और शिक्षा

शिक्षा का मूल उद्देश्य मानव को अपना अस्तित्व बोध करा देना है तथाच मानव अपने स्वरूप को पहचान कर आरोपित एवं स्वकल्पित प्राकृतिक दुःखों से, समस्याओं से मुक्त होकर सुखी बन सकता है। वह शिक्षा शिक्षा ही नहीं है जो मानव को आत्म-बोध न करा सके। इस दृष्टि से सांख्यदर्शन का

नया शिक्षक/टीचर टुडे जुलाई-सितम्बर '७३

अध्ययन नितान्त आवश्यक है और जहां तक मैं सोचता हूं, इसी दृष्टिकोण को लेकर प्राचीन गुरुकुल प्रणाली में इसका अध्ययन कराया जाता था। यदि वैज्ञानिक दृष्टि से विचार किया जाए तो भी सांख्य का विषय आध्यात्मिक ज्ञान के साथ बाह्य विज्ञान को समझने में न केवल सहायक है अपितु पूरक है।

सांख्य का ज्ञान विज्ञान

यहां प्रसंगवश ज्ञान और विज्ञान का पारिभाषिक अर्थ भी समझ लेना अनुचित न होगा। 'ज्ञान' का सम्बन्ध 'आत्मा' से है और 'विज्ञान' का सम्बन्ध प्रकृति से है। सामान्यतया भ्रमवशात् व्यक्ति 'ज्ञान' का अर्थ किसी विषय को जानना और विज्ञान का अर्थ विशेष रूप से जानना समझते हैं। वास्तव में ज्ञान से विपरीत ज्ञान का आशय विज्ञान है। इस दृष्टि से ज्ञान श्रेय है और विज्ञान प्रेय है। विज्ञानवादी आत्मज्ञान को आवश्यक नहीं मानता। उसकी दृष्टि प्राकृतिक तत्वों के संयोजन, नियोजन और वियोजन से उत्पन्न चामत्कारिक प्रभाव को लक्ष्य करना है और बाह्य जीवन में उसकी उपयोगिता उत्पन्न करना है। सांख्य, ज्ञान और विज्ञान के इस भौतिक भेद का तात्त्विक विवेचन करता है और दोनों का विस्तारपूर्वक बोध कराता हुआ ज्ञाता, ज्ञान और ज्ञेय की त्रिगुण स्थिति का रूप निर्धारित करता है। 'ज्ञ' का आशय आत्मा है। वही ज्ञाता है। 'ज्ञ' आत्मा का रूप है और जो 'ज्ञ' के विषय में जान लिया गया वह ज्ञान है। इसी को प्रमाता, प्रमेय और प्रमाण के रूप में न्याय दर्शन ने स्पष्ट किया है और ज्ञान के स्थान पर 'प्रमा' का प्रयोग किया है।

सांख्य का प्रकृति विश्लेषण

प्रकृति का सूक्ष्म रूप सांख्य की भाषा में मूल प्रकृति या प्रधान के नाम से संज्ञित किया जाता है। यह प्रधान अपने मूल रूप में नित्य है। इससे आरम्भ में बुद्धि उत्पन्न

होती है। बुद्धि के पश्चात् अहंकार, अहंकार के पश्चात् मन, तत्पश्चात् शब्द, स्पर्श, रूप, रस, गंध ये पांच तन्मात्राएं उत्पन्न होती हैं जो तत्वों का सूक्ष्म रूप है। इन पांच तन्मात्राओं में शब्द से आकाश, स्पर्श से वायु, रूप से तेज, रस से जल और गंध से पृथ्वी की उत्पत्ति होती है। मन के पश्चात् पांच ज्ञानेन्द्रियां और पांच कर्मेन्द्रियों की उत्पत्ति होती है। इस प्रकार प्रकृति के कुल २४ भेद उद्भूत होते हैं। पुरुष सहित सांख्य २५ पदार्थों को मानता है। वैसे पुरुष का प्रकृति के साथ कोई सम्बन्ध नहीं क्योंकि वह (पुरुष) उदासीन है, अकर्ता है, अभोक्ता है, केवल दर्शक मात्र है। पुरुष दर्शक होकर भी जब दृश्य में व्यामोहित हो जाता है तो वह प्रकृति के क्रियाकलापों को अपने क्रिया-कलाप समझने लगता है। यह आसक्ति एवं व्यामोह उसके दुःख का कारण है, यह सांख्य का आध्यात्मिक पक्ष है, जो मानव को अपना सही रूप अवबोध कराता है।

सांख्य का सूक्ष्म और स्थूल

सांख्य दर्शन प्रकृति के सूक्ष्म रूप को स्थूल रूप का कारण सिद्ध करने के लिए प्रत्यक्ष, अनुमान और 'आप्त' - तीन प्रमाणों का आधार ग्रहण करता है। प्रत्यक्ष पदार्थों को हम ज्ञानेन्द्रियों की सहायता से अनुभव करते हैं (इन्द्रियार्थं सन्निकर्षजन्यम् ज्ञानम् प्रत्यक्षम्) प्रत्यक्ष का अर्थ केवल आंखों से देखना ही नहीं इन्द्रियों से अनुभूत करना है। जो विषय पूर्वानुभूत हैं परन्तु वर्तमान में प्रत्यक्ष नहीं हैं उनकी प्रतीति पूर्वानुमान, सामान्यानुमान और अवशेषानुमान से करते हैं। बादल देखकर, वर्षा होगी - ऐसा अनुमान करना पूर्वानुमान है। भूमि की आर्द्रता एवं जल प्रवाह को देखकर, यहां वर्षा हुई है - ऐसा चिन्तन करना अवशेषानुमान है। एक जगह देखी हुई गाय के आधार पर विश्व में सभी गायों को जान लेना सामान्यानुमान है।

शेरीसह बीदावत : सांख्य दर्शन और शैक्षणिक संभावना



की विषय प्रत्यक्ष या अनुमान से सिद्ध होता उसे लोक विश्रुत ज्ञान से अथवा शास्त्रमत से प्रत्यक्ष करते हैं। जैसे इस वृक्ष में 'यक्षिणी' रहती है अथवा यज्ञ से स्वर्ग की उपलब्धि होती है आदि।

सांख्य का सत्कार्यवाद और वैज्ञानिक उपलब्धि

विचार करने पर शिक्षा में प्रकृति के भेदोपभेदों को जानना और तदर्थ इन अनुमानों का आधार ग्रहण करना सर्वथा वैज्ञानिक है। सांख्य किसी अन्ध-परम्परा को लेकर नहीं चलता। वह मानव को सकारण ज्ञान का कोष अर्पित करता है। आज का मानव प्रत्येक विषय को बौद्धिक ज्ञान के आधार पर परखना चाहता है। इसके लिए सांख्य का 'सत्कार्यवाद' अत्यन्त रोचक है। 'सत्कार्यवाद' बौद्धों की दार्शनिक विचारधारा को सर्वथा उलट देता है। वह ताल ठोक कर घोषणा करता है - असत् से सत् की उत्पत्ति नहीं हो सकती। वासू से तेल नहीं निकल सकता। जो जिसमें है वह उसी से प्रगट होता है जैसे बीज में से वृक्ष। जिस पदार्थ में जिसको प्रगट करने की सामर्थ्य है वही उसे प्रगट करता है जैसे 'दधि' का अभिलाषी 'क्षीर' को ग्रहण करता है न कि 'नीर' को। सांख्य बतलाता है कि एक ही पदार्थ से सब वस्तुओं की उत्पत्ति नहीं हो सकती जैसे सब फलों का एक ही बीज नहीं हो सकता। जिस वस्तु की हम रचना करते हैं या चाहते हैं हमें तदनुकूल उपकरण ग्रहण करने चाहिए, विपरीत नहीं। जैसे घट निर्माता कुम्भकार दण्ड, चक्र, चीवर, रज्जु, मृत्तिका को ग्रहण करता है। जिसका जो कारण है, वही रहेगा। छोड़ा जाति से मानव जाति प्रगट नहीं हो सकती - इस तरह सांख्य दर्शन का सत्कार्यवाद सर्वथा वैज्ञानिक है और एक शिक्षक को जहां वह तार्किक ज्ञान प्रदान करता है वहां विज्ञान की पद्धति का निरूपण करता हुआ व्यावहारिक

जीवन में प्राकृतिक उपकरणों का प्रयोग एवं उपयोग का मार्ग उद्घाटित करता है।

सांख्य की शैक्षिक उपादेयता

विविध रूप रंजिता यह स्थूल प्रकृति अपने मूल रूप से किन आधारों पर भिन्न है - सांख्य का यह विवेचन वर्तमान आणविक-शक्ति का परिबोध कराता है।

कार्य कारण भाव से उभय प्रकृति स्वरूपों का निर्धारण करता हुआ सांख्य का ऋषि दृश्यमान प्रकृति को कारणोत्पन्न मानता है। प्रकृति का यह स्थूल रूप अनित्य है। परन्तु सूक्ष्म नित्य है। प्रकृति का स्थूल रूप क्रियाशील है परन्तु सूक्ष्म क्रिया रहित है। प्रकृति का स्थूल रूप सर्वत्र एकसा न होने के कारण अव्यापी है परन्तु सूक्ष्म स्थूल का उत्पादन होने के कारण व्यापी है। स्थूल प्रकृति सूक्ष्म पर आधारित है जबकि सूक्ष्म स्वतंत्र है। स्थूल रूप सूक्ष्म में लय हो जाता है पर सूक्ष्म किसी में लय नहीं होता। स्थूल प्रकृति विविधांगमयी है। सूक्ष्म प्रकृति निरंग है। स्थूल सर्वथा परतंत्र है और सूक्ष्म सर्वथा स्वाधीन। इस प्रकार उभय प्रकृति भेदों की मार्मिक सीमांसा कर सांख्य पाठक के वृहत्ज्ञान का द्वार खोलता है। इसे पढ़कर मानव जगत् की नश्वरता और प्रकृति के मूल रूप की अनश्वरता से परिचित हो जाता है। इस दृष्टि से बाह्य संकुचित ज्ञान परिधियां एक-एक करके प्रणष्ट हो जाती हैं और ज्ञानी-व्यक्ति, जाति, राष्ट्र की सीमाओं से ऊपर उठकर समस्त बाह्य भेदों को अज्ञानोत्पन्न मानकर आत्मोदारता, विचारों की उदारता और विशाल भावुकता के अमृत से भर जाता है; जिसे पश्चिमी विचारक ने "Openness of soul, openness of mind, openness of heart" कहा है। वास्तव में इन तीन तत्वों के अभाव में मानव जाति संकीर्ण संघर्षों के पथों पर बढ़ती हुई विनाश के मृत्यु-दोल में भूल रही है। यदि सांख्य के इस वृहद्

नया शिक्षक/टीचर टुडे जुलाई-सितम्बर '७३

विचार को हृदयंगम् कर लिया जाये तो विश्व राज्य का स्वप्न देखने वाली संस्था संयुक्त राष्ट्र संघ सफल हो सकता है। इस दृष्टि से यह लक्षित हुआ कि सांख्य का अध्ययन आज के मानव के लिए कितना उपादेय सिद्ध हो सकता है।

सांख्य और शिक्षक

वर्तमान शिक्षक को सांख्य का अध्ययन क्यों करना चाहिए — इसके लिए उपरोक्त विवेचन ही पर्याप्त है। पुनरपि यह कहना अनुचित न होगा कि जीवन की समस्त गुत्थियों को एक शिक्षक सांख्य के अध्ययन द्वारा सुलझाने में समर्थ हो सकता है। मनुष्य के समक्ष जब 'किंकर्त्तव्यम्' 'किंकर्त्तव्यम्' — ऐसी स्थिति उत्पन्न होती है तो उसे सांख्य सही मार्ग प्रदान करता है। गीता में श्रीकृष्ण द्वारा पुरुष प्रकृति का जो प्रतिपादन व्यामोहित अर्जुन के समक्ष किया गया वह तद्-वत् अत्रापि चिन्तनीय है। भगवान ने आत्मा की अखण्डता और बाह्य प्रकृति की तथा प्रकृति-जन्य शरीरों की अस्थिरता बतलाते हुए कहा है :-

‘न त्वेवाहं जातु नासं न त्वं ने मे जनाधिपाः ।
न चैवं न भविष्यामः सर्वेव्यमतः परम् ॥
देहिनोऽस्मिन्यथा देहे कौमारं यौवनमृजरा ।
तथा देहान्तर प्राप्तिर्धौरस्तत्र न मुह्यति ॥
मात्रा स्पर्शास्तु कौन्तेय शीतोष्ण सुख दुःखदाः ।
आगमापायिनो नित्यास्तान्तितिक्षस्व भारत ॥
नासतो विद्यते भावो ना भावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥
सांख्य दर्शन में ज्ञान का सिद्धान्त

मानव जैसा बौद्धिक प्राणी सतत् इस चिन्तन की भूमिका में मनोवेगतः भ्रमण करता रहता है कि सृष्टि का क्रम क्या है। ये असंख्य जीवात्माएँ विविध योनिगत स्वरूपों में क्यों उदय और अस्त होती हैं ? तथा मुक्ति का स्वरूप क्या है ? — इसका उत्तर सांख्य के बुद्धिगत धर्मों की समीक्षा से मिलता है। सांख्य ने धर्म, अधर्म, ज्ञान,

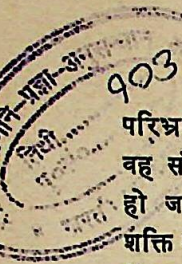
अज्ञान, वैराग्य, अवैराग्य, ऐश्वर्य, अनैश्वर्य— ये आठ धर्म बतलाये हैं, इनमें धर्म से ऊर्द्ध-व-गमन, अधर्म से अधोगमन, ज्ञान से मुक्ति, अज्ञान से बन्धन, वैराग्य से प्रवृत्तिलय, अवैराग्य से आसक्ति, ऐश्वर्य से सुख सिद्धि, अनैश्वर्य से दुःखोपलब्धि होती है। इस प्रकार वृद्धि के ये आठ भाव पुरुष को बद्ध या मुक्त करते हैं। मुक्त करने वाला केवल मात्र ज्ञान है। शेष बौद्धिक भावों से प्रकृति पुरुष को बांधती है और वही अन्त में ज्ञान द्वारा मुक्ति प्रदान कर उसकी भिन्नता प्रमाणित करती है। प्रकृति और पुरुष का भेद प्रदर्शित करते हुए सांख्य ने उसे गणिका के रूप में व्याख्यायित किया है; जैसे एक गणिका अनेक पुरुषों को विविध हावों तथा भावों से मुग्ध करती हुई आत्मीयता में आवद्ध कर लेती है, तद्वत् यह प्रकृति विविध प्रकार के उपकरणों एवं क्रिया-कलापों द्वारा अनेक आत्माओं को स्ववश करती है। जैसे गणिका की प्रीति अंतिम परिणाम में मिथ्या सिद्ध होती है वैसे ही यह पुरुष ज्ञान के द्वारा यह जान लेता है कि इस ऐन्द्रजालिका प्रकृति से उसका वास्तविक सम्बन्ध नहीं है। सत्त्व, रज, तमोमयी यह प्रकृति त्रिगुणात्मक है और मैं शुद्ध बुद्ध चैतन्य निर्मल अविकारी अव्यक्त पुरुष हूँ।

सांख्य का बुद्ध विद्यार्थी

इस प्रकार सांख्य के माध्यम से एक विद्यार्थी प्रकृति के क्रियाकलापों को नाटक के दर्शक की भांति तटस्थ भावेन अवलोकित करता है। उसकी आसक्ति नष्ट हो जाती है। आसक्ति नष्ट हो जाने से ज्ञानाग्नि में कर्म बीजों का दाह हो जाता है और वे दग्ध बीज पुनः कुछ भी उत्पन्न करने में समर्थ नहीं होते हैं।

सांख्य की उदार शिक्षा

मानव को सत् शिक्षा के द्वारा जब यह सम्पूर्णतया परिज्ञात हो जाता है कि मिथ्या-रोपित परिकल्पनाओं में दण्डन्यायेन चक्रवर्त



परिभ्रमण करना महती विडम्बना है तो वह संकीर्ण भावनाओं एवं विचारों से मुक्त हो जाता है और उसमें अलौकिक ज्ञान शक्ति का जागरण होता है जिसके आलोक में वह प्रकृति के भोग रंजित आत्माओं को अपने ही समान समझता हुआ वेदवाणी में यह अभिध्वनित करता है -

“सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःख
भागभवेत् ॥

अन्त में गीता के अर्जुन की भाषा में उसकी वाणी अज्ञान विमोहित आसक्त पुरुषों की मुक्ति एवं सेवा के लक्ष्य को प्रकट करती है न त्वहं कामये राज्यम् न स्वर्गम् न पुनर्भवम् । कामये दुःख तप्तानाम् प्राणिनामातिना-

शनम् ॥

सांख्य का वर्तमान शैक्षिक महत्त्व

दर्शन जीवन का सही दर्शन है जो कि ऐसी दिव्य अनुभूतियों को मानव में प्रतिष्ठित करता है। प्राचीन भारत में शिक्षा का प्रत्येक अंग और विषय दर्शन से सम्बन्धित था। जीवन विज्ञान के उभयपक्ष षट्दर्शनों में प्रतिच्छादित थे और आज दर्शन के अभाव में मानव का बाह्यजीवन भटक गया है। अर्थ-शास्त्री, वैज्ञानिक, विद्वान, कलाकार और साहित्यकार की व्यापक दृष्टि न होने का कारण दर्शन की उपेक्षा है। यदि हम चाहते हैं कि हमारा शिक्षक जीवन के सम्पूर्ण कृत्यों से परिचित हो, अस्तित्व के लिए संघर्ष करने वालों को उनके अमर अस्तित्व का बोध कराने वाला हो; उसके द्वारा दीक्षित और शिक्षित विद्यार्थी विश्व के लिए जीने वाला हो; उसकी दृष्टि ‘एकोहं बहुस्याम्’ के गवाक्ष से दिव्य किरण प्रसारित करने वाली हो और उसके अनुभव विश्व के लिए वरदान हों; तो उसे आत्मा और प्रकृति के सम्पूर्ण रहस्यों पुनश्च तथ्यों एवं स्वरूपों से परिचित होना होगा और वह तभी हो सकेगा जबकि उसकी शिक्षा का आरंभ दर्शन के चिन्तनमय

वातावरण में हो। सांख्यदर्शन की उपयोगिता ‘स्व’ ‘पर’ अवबोध में पूर्ण सहायक है तभी तो प्राचीन भारतीय शिक्षा के पदों में उसका आभास प्राप्त होता है। भगवान् कृष्ण ने भी सांख्य के ज्ञानी को योगी के बराबर स्थान दिया है। ज्ञानी जिस परम तत्त्व को ज्ञान से जानता है, योगी उसे ध्यान से। इस प्रकार वर्तमान शिक्षा में व्यापक दृष्टिकोण, गंभीर चिन्तन तथा शैक्षणिक उदारता लाने के लिए सांख्य दर्शनका अध्ययन अतिशय उपयोगी सिद्ध हो सकता है।

Summary

SANKHYA PHILOSOPHY AND EDUCATIONAL POSSIBILITY

—Sher Singh Bidawat

The root of Indian Philosophy lies in the clear-cut conception of the ‘Vedic Rishis’ by which they have acknowledged supreme power among the natural phenomena, which govern this universe in its various forms. At one end the ‘Vedant Philosophy’ came into being due to meditation of that supreme being, while at the other end the ‘Rishis’ kept mum about the mysteries and origin of this universe. The theory of good-turn preached in ‘Sankhya Philosophy’ lays great emphasis over the ‘SAT’ element in the development of the universe.

Philosophy formed the core in the ancient educational thought, according to which analysis of the supreme being was its final goal. ‘Sankhya’ stands upon the social foundation of the inter-relation of ‘SWA’ and ‘PAR’. It considers the salvation of man by knowledge and makes him realise his self to enable him to rise above the natural calamities and problems. It leads man towards the openness of soul, mind and heart.

The right knowledge of ‘Sankhya’ frees man from falsely-accepted norms thereby making him an emblem of virtue and service of his fellow beings. In the end the author inspires the modern teacher to have philosophical attitude so that he may be a ‘Yogi’ as defined in ‘Geeta’.

[Ram Naresh Soni]

नया शिक्षक/टीचर टूडे जुलाई-सितम्बर '७३

documents	दस्तावेज
reviews	समीक्षा
readers' views	पत्राक्ष

दस्तावेज

महत्त्वपूर्ण प्रतिवेदनों व दस्तावेजों
का सार संक्षेप

documents

Important reports and
documents in brief

Training Institute for Adult Educators Proposed

The nine-day Asian-South Pacific Seminar on "Training of Adult Educators" which ended in New Delhi on March 13, this year, recommended the setting up of an Asian Regional Institute for Adult Education with training, research, library and clearing house functions, in order that training courses be conducted in the light of regional, social and educational needs.

The Seminar was organised by the Asian-South Pacific Bureau of Adult Education in collaboration with Friedrich — Naumann — Stiftung of West Germany, from March 5 to 13, 1972.

Inaugurating the seminar, Dr C. D. Deshmukh, Former Finance Minister of India called for more funds for adult education as it was in "real danger of being neglected." The fourth Plan provision of Rs. 15 crores "was not likely to carry one far" he added.

He said at least Rs. 35 crores were needed every year to provide a modicum of literacy to India's 150 million adult uneducated in the age-group 15 — 45 by 1985.

Dr Deshmukh also suggested seeking of a World Bank loan to educate the head of a farming family at the rate of 10 million a year for 15 years.

Earlier, Shri S. C. Dutta, Chairman of the Bureau said that the adult education had become a national commitment in various countries of the region but

lack of trained personnel was standing in the way of development of adult education in the Asian—South Pacific Region.

Shri C. Bonanni, Unesco Expert on Materials for Functional Literacy in New Delhi greeted the delegates on behalf of Unesco. He said that preconceived educational models could not be prescribed as solution to the educational needs of adult groups. Only a serious diagnosis of their particular human, social and economic contact could permit to discover which really were the needs of given adult groups.

He suggested that the programmes must be variable and flexible; they must have the different constituents of training closely integrated around a functional core.

Shri Bonanni warned that "continuing adult education" will remain a dream without achieving a contemporaneous cultural integration of the society, starting from the community level.

The Seminar after surveying the field of education in the region, identified the various types of adult educators required for the implementations of the programme. Representatives from various countries presented reports of the work being done in the respective countries. Dr S. N. Saraf, Director of Pilot Projects, Adult Education and Statistics, Ministry of Education, spoke about the work in India.

Commissions

The delegates were divided into two commissions to discuss the training programmes in urban areas and in rural areas. The Commission Chairmen were : Dr Chris Duke, Director, Centre for Continuing Education, University of Canberra, Australia and Dr D. W. Crowley, Director of Adult Education, University of Sydney. Dr Dharm Vir and Dr H. J. Fischer were the Rapporteurs of the two commissions. The commissions after four days of deliberations provided guidelines for training of the staff at the Administrative, Supervisory and the Field Level.

35 delegates from 11 countries attended the seminar. Representatives from Unesco, I.L.O., ICFTU, ICA, Friedrich-Naumann-Stiftung, Literacy International Committee, and Deutscher Volkshochschul Verband also attended the seminar.

One plenary session of the seminar was devoted to the discussion of the Tokyo World Conference on Adult Education, Shri J. C. Mathur, Member of the Unesco's International Committee on Out-of-School Education and Vice-President of the Indian Adult Education Association outlined the likely issues to be raised at the Tokyo Conference. He said that adult education should become a part of a national policy rather than pilot experiments here and there. The integration of adult with school system (i.e. universities and colleges) should be raised at the Tokyo Conference.

Arnold Hely Awards

The ASPBAE Awards (now known as Arnold Hely Award) for outstanding and distinguished contribution to the promotion of adult education were presented to Dr M. S. Mehta, President of the Indian Adult Education Association and Dr M.B. Gaffud, Vice-President of the Manila University, Manila, Philippines by Dr D. W. Crowley on March 12, 1972. Mr A. C. Vizconde of Philippines received the Award on behalf of Dr Gaffud.

These awards were announced in 1966 at the conclusion of the four-day Asian-South Pacific Seminar on the Role of Educational Institutions in the Promotion of Adult Literacy held in New Delhi.

Recommendations

The Seminar made the following recommendations :—

The Seminar of the Asian-South Pacific Bureau of Adult Education is of the opinion that an Asian Regional Institute for Adult Education with training, research, library and clearing house functions be established somewhere in the region in order that training courses could be conducted in the light of regional, social and educational needs.

To follow-up this proposal, a Committee consisting of Messrs S. C. Dutta (Chairman) Chris Duke (Australia), T. C. Lai (Hong Kong), Joe Conceicao (Singapore) and Amrik Singh (India) be formed so that it could finalise a blue print and get in touch with Governments, UNESCO, educational foundations etc. to seek their assistance and support for the implementation of this plan.

The Seminar of the Asian-South Pacific Bureau of Adult Education recommended that for preparation of detailed syllabi and manual, special workshops be organised at the National and Regional levels for Adult Educators and Adult Educationists working at different levels. The manual may cover the following subject areas :

1. Organisation of adult education
2. Curriculum development
3. Methods and Techniques of Education
4. System and Procedure of Evaluation
5. Preparation and Use of Educational and Audio-visual Aids and
6. Principles of Administration.

These manuals should be based on research and field experience and these should be revised from time to time, keeping in view the experience gained and also the changing needs.

J. L. SACHDEVA

संस्कृत **REVIEWS**

ETHICS AND EDUCATION

**R. S. Peters, George Allen and Unwin Ltd.; London;
1966; p. 333; Price Rs. 42/- (£ 2/-)**

Prof. Peters is these days Dean at The University of London Institute of Education. For long he has worked as the Professor of Philosophy of Education at the same Institute. He has been instrumental in developing various Graduate and Post-Graduate courses in Philosophy of Education.

His devotion in developing this discipline is evident from this sentence : The philosophy of education is in too undeveloped a state to delay much longer the publication of such a work. It will only develop as a rigorous field of study if a few philosophers are prepared to plough premature furrows which run more or less in the right direction (pp. 8). He believes that the philosopher is not entirely the prisoner of the presuppositions of his age and therefore he must be critical enough to thoroughly analyze his assumptions before deciding a policy of education.

In response to the question, "what then are the main issues with which the philosophy of education

is concerned," he mentions four assumptions as follows :

(i) the analysis of concepts specific to education ... This falls under philosophical psychology on the one hand and social philosophy on the other; for the concepts belong to the families of concepts concerned with learning and with social institutions;

(ii) the application of ethics and social philosophy to education... There are assumptions about worthwhile content which require justifications; there are also assumptions about the desirability of the procedures by means of which this is to be transmitted;

(iii) assumptions about transmission, about learning and motivation, also fundamental problems in philosophical psychology such as the conceptual schemes employed by educational psychologists and the types of procedures by means of which their assumptions can be tested; and lastly,

(iv) all sorts of philosophical problems connected with the curri-

culum such as the relation of the school subjects to forms of thoughts, meaning of the 'integration of the curriculum' and how it contributes to moral and aesthetic education.

The book is divided into three parts, viz., The Concept of Education; Ethical Foundations of Education; and, Education and Social Order. Let us judge the book through an understanding of its parts.

In tune with the British empiricist philosophy, Peters searches truth in observable behaviour only. For example, he doubts people who find criteria of education in such terms as 'intuition'. For him, intuition must be a process concerned with the 'public claim' or an understanding about 'people's motives'; for education is concerned with learning and not with a mysterious maturation. In describing the normative aspect of education, he includes all that is implied in a commitment to what is thought valuable. He analyzes this aspect into two sub-heads, viz., the 'task-achievement analysis' and the 'aims of education'. He follows Gilbert Ryle, specifically his thoughts in his popular book, *The Concept of Mind*, in the case of former position. Say for example, 'hunting' denotes a task and 'finding' an achievement. For the latter position, he says that, the confusion in the area of aims issues when only extrinsic ends are taken into consideration. According to him, 'aiming' is associated with the concentration of attention within such an activity on some object which must be hit or pierced. Thus he suggests to be more specific in matter of aims of education. In

explaining the cognitive aspect of education he discards mere knowledge. "To say that 'education is of the whole man' is at least to make the negative point that it is not something that pertains to person in respect of his competence in any specialized skill, activity, or mode of thought." He describes educational process as 'the intentional transmission of what is worthwhile'. The criteria which distinguish the educational process clarify between teaching, which Peters describes as more complex activity, and education, which cannot eschew indoctrination, "The reason is that whatever else 'indoctrination' may mean it obviously has something to do with doctrines, which are a species of belief". The author finds finally the following criteria implicit in the central cases of education :—

(i) education implies the transmission of what is worthwhile to those who become committed to it;

(ii) education must involve knowledge and understanding and some kind of cognitive perspective, which are not inert;

(iii) education at least rules out some procedures of transmission, on the grounds that they lack willingness and voluntariness.

After discussing the three criteria of education, viz., its matter, the manner and its cognitive aspect, the writer switches over to the social content of education in the next chapter. The author is not satisfied with the individualistic concepts of mind or soul, may they be either stoic or epicurean. He attacks Kant and Piaget on the similar grounds. He says, "...neither of these thinkers speculated about the extent to which

the development of mind is the product of initiation into public traditions enshrined in a public language." He approves of Hegel and Marx since, at least, in their views the concept of mind articulates in institutions or there is a stress on the social determinants of individual consciousness. The process of education is essentially a process of initiation into social modes of thought. Peters admires Plato's definition of philosophy as soul's dialogue with itself and feels sorry on the present socially cut-off type of life. Further he is in favour of maintaining a 'holy ground' between student and teacher on the basis of his superior knowledge, advice and guidance in the manner which makes him indispensable to the learner.

Peters believes that the intrinsic factors of education are of far reaching consequences, they urge men on above the level of their 'necessary appetites'. Disgusted with the present craze for outer allurements, he asks, "But how many of us are much more than just quiet men working at our jobs?" (The readers in India may add this remark to it : But how many of us are just men working at our jobs ?)

The appendix added to this chapter in the end clarifies the concept of education as applied to the contemporary English institutions. Certain remarks therein are remarkable; see for example this :

"One of the greatest achievements perhaps is really to be able to listen to what another says irrespective of the use which can be made of it or him...Are we beginning to lose faith in the likelihood of any-

thing valuable emerging if it is not carefully contrived ? Or are we just the victims of the shortage of space, the pressure of numbers, and the bureaucratization of our educational system ?"

Part two deals with the ethical foundations of education, namely, Classical theories of justification, equality, worthwhile activities; The consideration of interest; Freedom; Respect for persons; Fraternity and Concept of man. Classical theories discussed consist of naturalism, intuitionism and emotivism. The author condemns narrow utilitarian theories at the very outset.

The author draws a line of demarcation between the philosophies discussed by him in this chapter. For example, he observed that naturalism depends upon only empirical behaviour, therefore intuitionists find it devoid of very important imperceptible regime of human life. For them moral judgement is not an inference from empirical generalization, rather 'good' and 'ought' do not stand for observable qualities or relations. Etymologically intuition has been derived from the word 'intulor' which meant 'I gaze on', therefore 'seeing' is crucial for this type of theory. After discussing intuitionistic explanations of Plato, Descartes, logicians and rationalists, he summarized it as : 'Intuitionism attempts to convey this claim of objectivity, of interpersonal standards, by postulating the paradigm case of objectivity where some quality or relation is out there for all to behold. Search of objectivity in the emotive understanding of ethical concepts leads towards

'disinterested passions' adopted by Hume, as an impartial spectator into the cognitive core of the moral emotions.'

Moral appraisal is to be understood at two levels: one, general, which consists of the terms like good, ought, bad, wrong, etc.; and, two, specific one, like satisfying, benevolent, dangerous, cruel etc. The author finds that 'education' has been as moralized as the phenomena of marriage and politics. He admires the way Kant has discussed the question pertaining to moral judgement. According to him, the ends arrived at by Kant may not be liked by many, but his form of argument is quite valid.

The paradoxes visible in the concept of 'equality' have been analyzed thoroughly. He makes this point clear at the very outset by quoting the authority of Aristotle, "Injustice results just as much from treating unequals equally as it does from treating equals unequally". He warns that while considering this principle for education, it should be clear enough that education is not a commodity like food. In matters of education a judgement is required and not a slide rule. Education at the same time is different from voting or wage. It does possess an intrinsic value. 'Being educated' marks a group of achievements which are internally related to a family of tasks. He cites examples from America and England to prove this. He discards a biased treatment of education in the three types of schools. He says, "Education can really take root on an apprenticeship basis; a supermarket type of institution renders such a

relationship very difficult to contrive". He wonders at the American Professor's debate whether he should choose to stay in a poor community and spend more money on his children's education in some private school or he should stay in a rich community where his children get better education at cheaper rates. (The Indian readers will appreciate the comparison of this state of affairs with the 'common school' scheme recommended by Kothari Commission).

The next chapter is devoted to the search of the criteria of worthwhile activities. The extrinsic and instrumental values of education may be good in themselves, such as vocational aim, but they spoil the very education itself when they become end-all and be-all. He feels that how lamentable is the fact, the children are already immunized against education, before they come to school. The concept of 'reason for education' is learnt *pari passu* with that of pleasure and pain. The author favours the plea of intrinsic value in the matters of curriculum activities. 'Education for life' has been approved on ethical grounds and not on vocational ones. Education is definitely for life if worthwhile attitudes developed in schools continue to affect life after schooling. According to Peters, religion, the most valued activity, is a world loyalty. "The old contrast between reason and passion is quite out of place...rational activities all have their distinctive forms of appraisal such as cogent, precise, elegant, relevant and consistent, which provide motivations which are internal to the forms of thought in question".

We come across very important statements in the chapter on 'considerations of interests'. See for example: "On the one hand they (schools) must act as orphanages for children with parents". The author finds quite a confusion in the normative and psychological uses of interests. He finds enough use in existential thinking, but later on discards it on the basis of the 'useless choices' of the people, in spite of the dread created by the such ever-ready phenomena like death.

Peters' ideas on the concept of freedom are very interesting. He begins with the analysis of Erich Fromm's suggestion that "the development of freedom may occasion psychological strains and insecurities which induce men to fall back into a limited, womb-like form of life, ... truth must be sufferer if opinions are stifled." He clearly distinguishes between the freedom of thought and expression and freedom of action. He is in agreement with Plato's views that the man who is truly free is the man who is in control of his passions. Author finds out a paradox in the concept of freedom. Quoting Popper, particularly with reference of his book, *The Open Society and Its Enemies*, he remarks that too much freedom leads to little of it. "The unpalatable lesson of history is that it takes a constraint to catch a constraint ... But it does not show that 'freedom' means the acceptance of constraint." Take for example, it may be the case that men cannot think without brains, but this does not imply that 'having a brain' is part of the meaning of 'thinking'. The 'built-in conscience' and 'law'

both are essentialities in a society becoming complex. 'Reason with freedom' is an ideal admixture. The rootless feeling of modern man has enhanced his feeling of insecurity and the uneasiness engendered by the increased area of his discretion in determining the contours of his life. Freedom of action has been viewed from three angles, viz., for the child, for the teacher and for the parents. All these three pillars of education have to be like-minded for the right sort of education of the child. For practical purposes, a middle course between authoritarianism and permissiveness is required, as remarked by the author that the authority of the teacher should be exercised without unnecessarily becoming authoritarian.

The next chapter is devoted to the discussion on Respect for persons, Fraternity and The Concept of man. The author feels that the views of Kant have helped in gaining a supremacy of man, as he considered him an end in himself. The respect for persons is very important. Idealists like Butler, Rousseau the romanticist, and materialists like Marx have been quoted to aptly justify the social cognizance of human consciousness.

The last part of the book 'Education and Social Control' consists of three chapters, namely, Authority and Education; Punishment and Discipline; and Democracy and Education.

Relying on the etymological meaning of the word 'authority' it will mean producing, originating and inventing in the sphere of

opinions, counsel and command. When authority combines power, it means physical coercion, psychological coercion and the less dire forms of sanctions and rewards. Suitable examples alongwith their explanations have made the entire description very comprehensive. Burke and Weber have been quoted to make the authority distinct from authoritarianism. For example, "Weber regarded the transition from traditional to legal-rational authority as the most important social change in the Western World..." According to Burke, "One sure symptom of an ill-conducted state is the propensity of the people to resort to theories". The example of the financial control of education, which is not entrusted to the local community in England, and thereby making the teacher never thought of as being 'hired' is beautiful. Teachers are regarded as the custodians of culture and as sources of change and challenge. This is not possible if they are robbed of their authority. After all, he must convey the notion that he is engaged on an enterprise of the human spirit which is not a matter of transient titillation. At the same time he must not be possessing a charisma or have a special claim to knowledge or some kind of magnetism. In the sphere of knowledge, the author says that, no one can be regarded as more than a provisional authority. Like teachers, he suggests parents to be in authority without being authoritarian.

The problem of checks and balances has been quite baffling everywhere. According to Peters, there are three theories of punishment, viz., re-

tributive, deterrent and reformative. The last is the best one and the first is the inhuman relic of barbarous age. Why to punish and how to punish, this needs a very careful thinking, insight and foresight. The author says, "There is an intuition of desert here. It will be morally outrageous if, generally speaking, wicked men flourished like the bay tree..... A good teacher is always out there in the class room, not wrapped up in his own involuted musings... If the teacher has to turn himself even temporarily into a policeman, it takes time to re-establish the atmosphere of the academy. Teaching in such 'black-board jungle' types of institutions requires special gifts and probably special training. It is more like a command operation..." What a significant statement is this which closes this chapter, "There is no magical age at which a sudden transformation takes place. Neither does the transformation occur by magic. It will occur only if children are treated progressively as if they were persons, and if they can identify with adults who have learnt to be persons and to treat others as such. They learn, surely to be persons by being encouraged to plan their lives and to discover what is worthwhile in spheres that are within their experience and competence, under a stable system of rules that guarantees a predictable environment".

The last chapter of the book will definitely enthuse an Indian reader, because we are also wedded to democracy and we are still in search of a reliable shelter for it. Democracy does not grow by merely developing rules at the people's top of their

head. Popper has aptly been quoting saying, "Institutions are like fortresses. They must be well designed and manned". But the men to man them do not grow in mushrooms overnight. To train them, in turn, is a vast educational undertaking. Person-oriented rather than status-oriented attitudes are the need of the democracy. Myths of the past should now be shaken and illusions about our future should be sublimated. There is a need to instil a bright optimistic faith in our political philosophy; and, that will come

only through the right education of the masses and children.

This book is very good reading for the beginners in education. Terse philosophical terminology has purposely been omitted. One fact should be borne in mind that this book has been written by an English author who favours the sense of 'social obligation' equally or more than the 'absolute individual autonomy'. It is hoped that the Indian readers will definitely be benefitted by this attitude aptly propagated in this book.

—SHIV K. GUPTA

अज्ञेय : पुनरावृत्ति तथा पुनर्रचना के क्रम में

क्योंकि मैं उसे जानता हूँ : अज्ञेय; भारतीय ज्ञानपीठ; पृ. सं. ८०; मूल्य ५.००

अज्ञेय के काव्य-संग्रह 'क्योंकि मैं उसे जानता हूँ' में तीन खंड हैं जिनके अन्तर्गत चौवन कवितायें संकलित हैं। पहले खंड में सात कवितायें हैं जिन्हें कोई शीर्षक नहीं दिया गया है। फिर सत्तरह कवितायें हैं 'भूजैगी आवाज' शीर्षक के साथ और फिर तीस कवितायें हैं 'प्रार्थना का एक प्रकार' के अन्तर्गत। कविता-संग्रह भारतीय ज्ञानपीठ ने प्रकाशित किया है। संग्रह की रचनायें १९६५ से १९६८ के बीच लिखी गयी हैं। रचनायें अस्सी पृष्ठों में संकलित हैं; मूल्य पांच रुपया है। प्रारम्भ में रेनर मारिया रिल्के की कविता पंक्तियाँ हैं जो समर्पित कवि के वैशिष्ट्य का बोध कराती हैं और उनके उद्धृत होने की सार्थकता इसी में है कि उनके माध्यम से अज्ञेय की रूचि, संस्कार और रचनाओं की मूल प्रकृति का हल्का-सा आभास हो सके। रिल्के की काव्य-पंक्तियाँ हैं : [तब सहस्रधा चिन्तन में मैं तुम्हें सोच सकता पूरा, तुम्हारे अंतिम छोर तक और तुम्हें पकड़ सकता (एक मुस्कान की अवधि भर)]

और तुम्हें दे देता धन्यवाद की तरह उन सब को, जो जीते हैं]

अज्ञेय की कविताओं का यह आन्तरिक मिजाज हो न हो कि वे बहस की शुरुआत करें किन्तु उनकी कविता का यह भाग्य अवश्य है कि उन पर बहस हो और जिसका अन्त रचनाओं को समझने के अतिरिक्त सब कुछ हो। लेकिन यह काव्य-कौतुक ठीक नहीं है क्योंकि इससे कवि की असाहित्यिक सामर्थ्य-असामर्थ्य पर रोशनी डाली जाती है। किन्तु शेष सब छूट जाता है : मसलन, कवि की रचनाओं का मिजाज, उसका प्रभाव, समसामयिक जगत् के संदर्भों की पकड़, भाषायी-सामर्थ्य, काव्यानुभवों की प्रामाणिकता और इसी तरह के दूसरे सवाल। तब यही ठीक है कि अज्ञेय की कविता के मूल मिजाज पर बात की जाये यद्यपि यह एक कठिन काम है; क्योंकि किसी भी कवि की रचनाओं के मिजाज की परख संवेदनाओं को वर्गीकृत करके या कि उसके सामाजिक दर्शन की बात करके अथवा कि उसमें निहित समसामयिक संदर्भों की गिनती के साथ संभव

नहीं होती। लेकिन इन सब दुविधाओं के बीच भी मनुष्य स्वभाव की सुविधा यह है कि उसकी एक-न-एक पहचान है जो कृतियों में अनेक बार दुहरायी जाने के कारण इतनी स्पष्ट हो जाती है कि उसे कवि-व्यक्तित्व का मुख्य अंश मान सकते हैं—एक वैशिष्ट्य। कवि-व्यक्तित्व को इससे कुछ कठिनाई भी होती है क्योंकि वह वैशिष्ट्य उसके लचीलेपन को सीमित करता है; किन्तु वही उसकी पहचान है जो उसे खुले और अपरिचित मैदान में दौड़ने से बचाती है। वैशिष्ट्य का सब से अधिक सम्मोहक अंश यह होता है कि वह कवि को शिल्प आविष्कृत करने की क्षमता प्रदान करता है जो अपनी अद्वितीयता और प्रभाव के कारण कवि को कुछ समय तक याद रहने योग्य बनाता है। मुझे यह कहने में संदेह नहीं कि अज्ञेय अपने समय के विशिष्ट कवि हैं और उनका यह वैशिष्ट्य 'क्योंकि मैं उसे जानता हूँ' की उन तीस रचनाओं में देखा जा सकता है जो 'प्रार्थना के एक प्रकार' उप-शीर्षक के अन्तर्गत आ गई है, जिसका हल्का-सा आभास देने के लिये, जैसा मैंने पहले भी लिखा है, उन्होंने रिल्के को उद्धृत किया है। इसी संकलन की 'क्यों' इसके पूर्व भी न केवल पद्य-कृतियों में बल्कि उपन्यास और कहानी में भी अज्ञेय का यह वैशिष्ट्य प्रकट हुआ है। कवि ने उसे 'आत्मने पद' में 'राग-विस्तार' कहकर व्याख्यायित किया है और मुझे काव्य की मूल-प्रेरणा की हैसियत से राग-धर्म को स्वीकार करने में हिचक नहीं है लेकिन मुझे भय है कि अज्ञेय ने अपनी रचनाओं का मूल उत्स 'राग-धर्मिता' में पाया हो। अज्ञेय को पहले-पहले पढ़ें तो लगता है कि वे वैभक्तिक प्रेम और समर्पित के कवि हैं लेकिन बाद में पढ़ते-पढ़ते 'क्योंकि मैं उसे जानता हूँ' तक आ जाइये तो लगने लगा कि वे द्विधा, भिन्न और समर्पण के खतरों से सावधान कवि हैं। वे वस्तुतः किसी समुद्र में छलांग लगाने वाले कवि नहीं हैं

यद्यपि वे बहुत दूर से और तेज दौड़ते नजर आते हैं।

यह द्विधा या भिन्नक अनुपयोगी नहीं है विशेषतया शिल्प के लिये क्योंकि वह कभी आत्म-मुग्धता और कभी कुछ ढूँढ लाने की त्वरा और उद्विग्नता देती है जिससे लुभावने मुहावरे आविष्कृत होते हैं लेकिन उससे शायद यह नुकसान होता हो कि शब्द किसी शब्दातीत अनुभव तक जाने में स्वार्थवश हिचकता है—स्वार्थवश इसलिये कि कवि को इसी भिन्नक से पैदा हुए मुहावरों ने स्थापित किया है और वह उनसे दूर हटकर नये शब्दार्थ को ढूँढने का नुकसान नहीं उठाना चाहता। अज्ञेय के लिये मैं ऐसा नहीं कहता यदि मैं इस संकलन की इन तीस कविताओं को न पढ़ लेता जिसमें कुछ लुभावने पद बंध हैं और 'प्रार्थना का एक प्रकार' एक अलग चेहरे में नजर आता है और कुछ ऐसी विलक्षण पंक्तियाँ भी पढ़ता हूँ :

साँझ-सवेरे मैं थोड़ा-सा अतीत में जी लेता हूँ
क्योंकि रोज शाम को मैं थोड़ा-सा

भविष्य में मर जाता हूँ

फिर 'कुछ फूल : कुछ कलियों' की ये पंक्तियाँ :

फूल : मन : कलियाँ
सब अपने - अपने ढंग से
उत्तरदायी हैं।

फूल
मुरझायेगा
वही तो नियति है
होने का फल है।

पर उसकी अमोघ वाध्यता का तो बल है जो कली को खिलायेगा, खिलायेगा।

या 'आश्वस्ति' शीर्षक कविता का यह प्रश्न जो प्रेम का सहज, किन्तु, अशेष प्रश्न है :

तब-हाँ, तब, उस रस में—
या कह लो सुख में, दुःख में, सपने में
उस मिट्टी में—उस धारा में
हम फिर अपने होंगे

ओ प्यार ! कहो, है इतना धीरज
चलो साथ
यों : विना आशा-आकांक्षा
गहे हाथ ?

किन्तु, यह चिन्ता की बात है कि ऐसी
कवितायें कम हैं ज्यादा तो ऐसी ही हैं कि
जिनमें पुराने अज्ञेय की याद आती है और
कुछ में निरन्तर दुर्बोध होते अज्ञेय की — जैसे
'प्यार' की इस कविता में :

प्यार

एक यज्ञ का चरण

जिसमें मैं मेध्य हूँ

प्यार

एक अचूक चरण

कि जिस के द्वारा

मैं मर्म में वेध्य हूँ ।

यह 'वेध्य' कविता के अंत में

नहीं तो और क्या है प्यार

सिवा यों

अपनी ही हार का अमोघ दौर किसी

को सिखाने के

किसी के आगे

चरम रूप से वेध्य हो जाने के ?

कुछ कवितायें दूसरी तरह की चिन्ता पैदा
करती हैं जिससे पुराने अज्ञेय की याद धुंधली
होती है क्योंकि उनमें कवि की 'शब्दार्थ-
भंगिमा की सम्पृक्ति' निरन्तर क्षीण प्रतीत
होती जाती है (अभी तक अज्ञेय जिसके लिये
प्रतिश्रुत थे) । ऐसा उन कविताओं में हुआ है
जहाँ 'देह-प्यार' की चर्चा है क्योंकि 'देह-प्यार'
के लिये बहुत कुछ घुमा-फिरा कर कहने की
जरूरत नहीं—इतना घुमाव-फिराव भी नहीं
'भुवन ! तुम मुझे लो' — जितना भी ।

इस संकलन में एक और कवि है — वह
पहले भी था — लेकिन इस बार एक साथ
सत्तरह कविताओं में जो ऊपर से शालीन
लेकिन मन से उद्विग्न और नाराज़ । ये
कवितायें अज्ञेय को समसामयिक संदर्भों से
जोड़ती हैं और चारों तरफ चलने वाले 'गोपन

फरेब' को उद्घाटित करती हैं । ये कवितायें
इन दिनों लिखी जाने वाली कविताओं से
भिन्न हैं—उन कविताओं से जिनमें कवि अमूमन
सारे कुकृत्यों के लिये अपने को बरी रखता
है और दूसरों को नोंचता-खरोंचता है ।
ये कवितायें दूसरों से ही नहीं खुद से भी
सवाल करती हैं और 'आत्म साक्षात्कार' की
उन सीढ़ियों तक ले जाती हैं जहाँ आत्मवान्
पुरुष चाहे तो खुद बंद द्वार को खटखटा
सकता और बेचैन हो सकता है; पूछ
सकता है :

चलो, ठीक है कि आजादी के बीस बरस से
तुम्हें कुछ नहीं मिला

पर तुम्हारे बीस बरस से आजादी को
(या तुम से बीस बरस की आजादी को)

क्या मिला ?

या यह कि :

ओ केले के पेड़, क्यों नहीं भगवान् ने
तुम्हें रीढ़ दी

कि कभी तो तू अपने काम आता

चाहे तुम्हें कोई न भी खाता

...

एक बार तनकर खड़ा तो होता

मेरे लुज-लुज भारतवासी !

इस तरह के प्रश्न ही दूसरी जहनियत खोलते
हैं—केवल दूसरों की त्वचा को नोंच कर भाग
जाने को नहीं लेकिन अपनी त्वचा और
रक्तधार में बंधी-बहती कुछ करने को जिसके
बिना अस्वीकृति, प्रतिश्रुत होना-होना शब्दों
को दुहराना भर है । इन कविताओं में कवि
देश के सिर पर बाचाल और जातियों में क्रूर,
लालच और स्वार्थ को बढ़ाने वाले लोग नजर
आते हैं ! पूछता है :

तू किस-किस को रोयेगा ?

कब बनेगा राष्ट्र

कब तू अपनी नियति को पकड़ पाकर

तकिया लगा कर सोयेगा ?

जैसा मैंने कहा है — कि अज्ञेय की पुरानी
कविताओं में भी समय के व्यापक संदर्भ हैं

लेकिन सत्तरह कविताओं में वे किसी गहरी चिन्ता से उद्विग्न लगते हैं जो निरा आवेश नहीं है लेकिन हर आदमी में छिपी कृतघ्नता, कमजोरी और कुछ न करने वाली मनः स्थितियों की आलोचना है।

पूरी कविता पुस्तक पढ़ने के बाद मुझे लगता है कि 'निजी अज्ञेय' की कवितायें केवल 'निस्संगता की पुनरावृत्ति' हैं लेकिन 'सामाजिक अज्ञेय' की कवितायें बहुत धीमे-धीमे ताप से गरम हैं और बौद्धिक-व्यंग की सारी शक्ति से युक्त हैं।

अज्ञेय के रचना-शिल्प में कोई तब्दीली नहीं है क्योंकि वे अभी भी निजी हैसियत से 'द्विधा, भिन्न' और किनारे पर खड़े कवि हैं। वे पहले मुझे 'दार्शनिक कवि' जैसे लगते थे जो शब्दों को साधु-प्रयोग तक ले जाते हैं लेकिन अब मैं सोचता हूँ - कम से कम इस पुस्तक में (और उन कविताओं में जो उनकी अंतरंग कवितायें हैं) वे किसी नयी जोखम के लिये तैयार नहीं हैं। अज्ञेय के माध्यम से क्या अजन्मी शब्द-शक्ति के जन्म लेने की संभावना का इन्तजार किया जा सकता है? ऐसे प्रश्न का उत्तर इस या उस पुस्तक से सम्बन्धित नहीं है लेकिन कवि के सम्पूर्ण व्यक्तित्व से जुड़ा है। अज्ञेय का व्यक्तित्व कभी-कभी छलाँग लगाता है और यही एक उम्मीद है।

—नंद चतुर्वेदी

Too High for Rivalry : Muriel Wasi, Kutub Popular, 1967, PP. 206, Price Rs. 15.00.

It is not the thoughts, theories, principles, techniques, methods and practices alone which make a discipline and more so a profession. The persons who corrode these from time to time and leave their marks are no less important. 'Style is the man' is a well-known saying in the realm of literature. One wonders why in the realm of

pedagogy and teaching we don't say 'Method is the teacher'. It is really very disappointing to find that in our educational literature to memoirs of successful teachers are conspicuous by their absence barring a few oases in the weary waste. One wishes that we had many accounts of successful teachers and educational administrators on the shelves of our school libraries, accounts both true and fictional. (Fiction is very often more true than truth itself). That way the present novel by Mrs Muriel Wasi, the author of the famous book 'The Romance of Teaching' should be acclaimed in educational circles, specially the schools and the teacher training institutions.

The author has woven the novel round the problem with which a celebrated headmistress of a school is faced. It is about choosing a successor to her and recommending her name to the chairman of the managing committee of the school. Annita Choudhury has been the Headmistress of St. Hilary School for 28 long years. She toiled ceaselessly to make it a prestigious institution and spent all her life spirit in so doing. Now her heart has grown too weak to allow her to continue with all this and she must retire. Two names, those of Miss Aruna Das, the senior most teacher who is sure to carry on the traditions of St. Hilary to perfection and Mrs Sarita Khanolkar, the dashing, brilliant, ambitious and revolutionary young lady who took to teaching after forsaking the respected and lucrative job of I.A.S., stand out before her mental eyes. Anita Choudhury fails to make a

choice. She wants to carry over the best of pre-independence education of St. Hilary but is at the same time quite conscious of the needs of nineteen sixties. She considers the two names, over and over again. At last she concludes that neither of them will be able to do the needed blending. It is ultimately Malati Krishnan, a quiet amiable, and reasonable type, who can think dispassionately, upon whom the choice falls.

Only one like Mrs Wasi, who knows Indian schools, of the type depicted here, who knows human psychology specially the woman psychology and who has such a command over the language could explore this new ground so successfully and give us such an absorbing, thought provoking novel.

One desires that educational fiction should continue to be produced on different aspects of school life. Novels woven round the situations obtaining in our common schools and written in regional languages may go a long-way in giving the much needed morale boost to our educational workers, especially the school teachers.

—S. L. K.

Profiles of Indian Education Golden Jubilee Souvenir (1921-71) of Parle Tilak Vidyalyaya, Bombay, 1971, PP. 180, Price Rs. 25.00.

Besides a foreword by Prof. T. K. Tope, Vice-Chancellor of Bombay University in which he has touched three problems of higher education in India viz. the role of teachers, the language load of students and the post-graduate departments in the universities, the

souvenir contains seven articles in English and one in Marathi, contributed by eminent educationists of the country. The titles of these articles are : Education and National Development, New Education Policy of the Maharashtra State, The Fallacy of More Funds, Finance for Education, some Reflections on our Examination System. The Teacher and His Role, Role of Private Colleges and प्रायमिक शिक्षण. The themes of the articles as their titles themselves suggest have not much new in them and deal with matters of common knowledge to the knowledgeable persons but the treatment has freshness in it. The article on the New Educational Policy of the Maharashtra State is fairly informative. The style of the contributors is generally lucid which make it interesting reading. However, coverage of more topics was desired to justify the title 'Profiles of Indian Education.' As is the general case with such souvenirs appearing in the country, it appears that the 'Vidyalaya' published, what it could collect. It is heartening to note that the souvenir contains one good article on 'The Teacher and His Role'! However, a person of the eminence of Prof. A. B. Shah could write a much better and more informative article on the 'Role of Private Colleges'. Amrik Singh's article 'The Fallacy of More Funds' presents a realistic inside story of our universities and should help us in making amends before it is too late.

Since the proceeds of the sales of the publication are to go to the 'Vidyalaya' the buyers should not mind the price much.

—S. L. KAUSHIK

Reviews/समीक्षा

An Introduction to Education, S. M. Ziauddin Alavi, Sterling Publishers (P) Ltd. Jullundra, Delhi. First Edition 1969, PP. 105, Price Rs. 10.00.

A look at the contents makes it quite clear that the book has primarily been prepared for the use of students studying the subject for their first degree. The fact has been admitted to by the author himself in the preface. The author has tried to put under one cover the basic philosophical, sociological, psychological and pedagogical aspects of education. The chapter on the Development of Modern Education in India has also been included with the same purpose. In the last chapter are included a few articles contributed by the author to educational journals from time to time.

96

The contents may attract the attention of the pupils for whom the book is meant because here they may expect all the matter they need for the preparation of their first degree. But it is too much to expect that justice can be done with all these topics in 105 pages, even if the book is entitled as 'An Introduction to Education'. The author must be praised for being honest about it. He has done his duty by explaining in the very first paragraph of the preface, the purpose of writing the book, which according to him is mainly to provide the students a general idea of the whole field to stimulate interest and to provoke them to know more about the topics touched upon in the book. Lists of suggested Readings after each chapter along with the indications of chapters in each case will facilitate readers work.

From the point of view of get up, print and price the book is satisfactory.

—S. L. KAUSHIK

भारत की छात्र समस्या : एक विश्लेषण ; राम खेलावन चौधरी ; हिन्दी साहित्य भण्डार, चौपाटिया रोड, लखनऊ ; पृष्ठ संख्या २०४ ; मूल्य १५ रुपये

प्रस्तुत पुस्तक एक महत्वपूर्ण सामयिक विषय का विवेचन करती है। प्राचीन भारत के छात्र का वर्णन करके विद्वान् लेखक की राय यह है कि प्राचीन और नवीन परम्पराओं के बीच एक संयोजक कड़ी तैयार करने की आवश्यकता है। यह कठिन काम है परंतु यह चुनौती स्वीकार करनी ही होगी।

छात्र समस्या की गम्भीरता पर विशद प्रकाश डालने के पश्चात् इसके कारणों की खोज में कमेटियों, कमीशनो, सम्मेलनों, गोष्ठियों, अन्वेषणों, उपकुलपतियों, समाचार पत्रों, राजनीतिक दलों तथा नेताओं और स्वयं छात्र नेताओं के विचार दो अध्यायों में व्यक्त किये गये हैं, जो अपने आप में बहु-मूल्य सामग्री-समूह है। इसके साथ ही "छात्र आन्दोलन के नये आयाम" शीर्षक से, जहाँ विदेशों के छात्र आन्दोलनों पर विशद प्रकाश डाला गया है, वहाँ "युवक-विद्रोह" के कई पक्षों पर भी विचार किया गया है, जिसके फलस्वरूप इसके कुछ रचनात्मक और कुछ ध्वंसात्मक परिणामों की ओर भी ध्यान आकर्षित किया गया है।

भारतीय परिवेश में छात्र मानसिकता पर दो अध्यायों में अध्ययन के लिए बहुमूल्य सामग्री दी गई है और अब तक किये गये "सत ही मरम्मत" की गतिविधियों के वर्णन के पश्चात् "बुनियादी उपचार" के लिए दो बिन्दुओं की ओर संकेत किया गया है :—

(i) देश की राजनीतिक, सामाजिक, सांस्कृतिक एवं आर्थिक परिस्थितियों के बीच एक-सूत्रता स्थापित करना, और

(ii) भारत की शिक्षा व्यवस्था में आमूल-चूल परिवर्तन ।

उपसंहार में समस्या का प्रभावकारी हल दो बातों में बताया गया है, (i) अध्यापक के आत्मबल में, और (ii) गुरुजन समाज के दृष्टि परिवर्तन में ?

जहाँ हम विद्वान लेखक के इतने प्रयास की सराहना करते हैं वहाँ यह भी पूछना चाहते हैं कि यह दो बातें आज के संसार में कैसे प्राप्त हों ?

—बालगोविन्द तिवारी

‘बोलते क्षण’ ले० श्री जगदीशचन्द्र माथुर, राजपाल एण्ड सन्स, कश्मीरी गेट, दिल्ली, २० ७, १९७३ (ललित लेख) ।

श्री जगदीशचन्द्र माथुर हिन्दी के जाने-माने नाटककार हैं । आपके एकांकी संग्रह “ओ मेरे सपने” और “भोर का तारा” और एक नाटक ‘कोणार्क’ प्रकाशित हो चुके हैं । साथ ही आप एक कला पारखी, विद्वान और देश के उच्च अधिकारी भी हैं ।

प्रस्तुत पुस्तक में उनके ललित लेख संग्रहित हैं । आपने बॉन्सन की निबंध की परिभाषा ‘A loose sally of the mind’ को अपनाया है और लैम्ब से दिशा-संकेत लिया है । इस हिसाब से निबंध रोचक और सरल होने चाहिए थे, लेकिन दुर्भाग्यवश ये दोनों बातें इन लेखों में नहीं हैं, सिवाय एक लेख ‘चातुर्ण्यम्’ के—और उसका भी शीर्षक इतना कठिन, जब कि ‘साला’ अधिक उपयुक्त होता । भाषा का नमूना देखिये :—

‘देवताओं से मंत्रणा’ रौरिक के नीड़ के चारों ओर हिमादिश्रंग के तुंगों को देखते-देखते मैं कल्पना कर रहा हूँ : देवताओं से मंत्रणा के लिए ही तो ये धवल और नील, सुवर्ण और सोहित हृक्य, हिमालय ने रख छोड़े हैं ।”

विषयों के नमूने : अनेकता में एकता, सदी से ठिठुरते ग़रीब, कैंनेडी की मौत, नई

दिल्ली के ग़रीब, दिवाली, बँड वाले की मौत इत्यादि ।

आशा है श्री माथुर ललित लेख (हाँ वह संस्कृति पर लेख लिख सकते हैं) लिखना कम करके कुछ और मनोरंजक नाटक लिखेंगे ।

—डी. एन. माथुर

कठपुतली कला और शिक्षा : लेखक : देवीलाल सामर; प्रकाशक : अनुसंधान विभाग, भारतीय लोक कला मण्डल, उदयपुर (राजस्थान); प्रकाशन समय—१९७१; पृष्ठ संख्या—१५४; मूल्य दस रुपये

प्रस्तुत पुस्तक, लेखक के ही शब्दों में, कठपुतली के क्षेत्र में “काम करने वाले कलाकारों, प्रशिक्षकों एवं शिक्षाविदों के मार्ग दर्शन के लिये एक पुस्तक” तैयार करने की दिशा में एक प्रयास है । पुस्तक में अनेकों अपेक्षित विषय, जैसे कठपुतली का शैक्षणिक महत्त्व, कठपुतली नाट्य लेखन भाषा शिक्षण, कुंठाग्रस्त बालक, कठपुतली द्वारा विभिन्न स्तरीय शिक्षण, विभिन्न शैलियाँ व कठपुतली रचना इत्यादि को उठाया गया है

पुस्तक की भूमिका रोचक है जिसमें लेखक का कठपुतली प्रेम, विदेशों में भ्रमण व प्रदर्शन, विदेशी, कठपुतली चालकों के वृत्तान्त एवं उनकी उपलब्धियों पर चर्चा की गई है । इस विशिष्ट भाग का पुस्तक में अपना ही महत्त्व है क्योंकि इससे जागरूक पाठक को शिक्षा के क्षेत्र में कठपुतली की सम्भावनाओं पर कुछ चिन्तन योग्य सामग्री मिलने की सम्भावना है ।

भूमिका पढ़ लेने पर, श्री सामर जैसे कठपुतली प्रेमी द्वारा लिखित पुस्तक से यह अपेक्षाएँ सहज ही जागृत होती हैं कि वे नाट्य लेखन, भाषा शिक्षण में कुछ विशिष्ट स्थितियों में कठपुतलियों के सफल प्रयोग; विभिन्न कुंठामूलक स्थितियों में कठपुतलियों द्वारा उपचार; विभिन्न विषयों में कठपुतलियों

द्वारा विषय वस्तु को सरल एवं ग्राह्य बनाने की दिशा में योगदान इत्यादि विषयों पर कुछ वास्तविक स्थितियों एवं परिस्थितियों में व्यावहारिक सुझाव व ऐसे ठोस उदाहरण देते जो वर्तमान शिक्षक को, अभी तक उसके द्वारा अपनाई गई विधियों एवं विधाओं में परिवर्तन लाने व कठपुतलियों के प्रयोग को अपेक्षाकृत अधिक उत्तम स्वीकार कर अपनाने की दिशा में सोचने को बाध्य करतीं परन्तु पुस्तक में ऐसे अपेक्षित विषयों को अधिकतर स्थानों पर केवल उल्लेख करके छोड़ दिया गया है। ऐसी स्थिति में विशिष्ट उदाहरणों की कमी खटकती है और पुस्तक की उपयोगिता में सन्देह पैदा करती है।

पहले अध्याय में केवल मात्र सैद्धान्तिक विवेचन है जिसमें लेखक ने कठपुतली को एक शैक्षणिक-सहायक-सामग्री के रूप में प्रदर्शित एवं प्रतिष्ठित करने का प्रयास किया है परन्तु नई विषय वस्तु सीखने-सिखलाने में वह किस प्रकार सहायक हो इस पर प्रकाश नहीं डाला गया है। इसी प्रकार दूसरे अध्याय में पाठक का कुतूहल केवल कुतूहल बना रहता है और जब लेखक इधर-उधर की, कठपुतली संरचना एवं इतिहास सम्बन्धी बातों में उलझता है तो पाठक खीझ का अनुभव कर यह सोचने लगता है कि अन्ततः यह सब कुछ केवल सैद्धान्तिक उलझाव मात्र ही है अथवा इसमें कुछ उसके अधिकार क्षेत्र में आने योग्य भी है।

आधुनिक मनोविज्ञान में, विशेषकर व्यक्तित्व के क्षेत्र में अनुसंधान से परिचित पाठक को (पृ. ६६ से ७६) मनोपचार, हकलाहट व 'दबे हुए वच्चों' इत्यादि पर दिया हुआ साहित्य शायद कुछ भी नया न दे पाए। ऐसा लगता है कि इसे व पृष्ठ ८८ तक के भाग को वाल मनोविज्ञान के अध्ययन के पश्चात् लिखा गया होता तो अधिक उपयोगी बन जाता। फिर भी 'कठपुतली कक्षा की स्थापना', विभिन्न वर्गों के छात्रों के लिये कुछ विषय,

शिक्षा विभाग से अपेक्षाएँ इत्यादि किसी हद तक व्यावहारिक लगते हैं परन्तु इनकी शैक्षिक उपयोगिता कितनी है इसमें सन्देह है।

भारत में कठपुतलियों का विकास, उनकी विभिन्न प्रचलित पद्धतियाँ इत्यादि पर अवश्य ही पर्याप्त सामग्री है जो यदि व्यवस्थित रूप में होती तो अधिक उपयोगी सिद्ध होती।

चित्र जो कहीं-कहीं दिये गए हैं सामान्य स्तर के हैं। इस समीक्षक की दृष्टि में पुस्तक का मूल्य इसकी उपयोगिता देखते हुए अधिक अधिक लगता है।

—डॉ. सी. वी. माथुर

१. माटी कुंकुम : नरेन्द्र भानावत; मुक्तक प्रकाशन, ३५२ श्रीकृष्णपुरा, उदयपुर(राज.); १९७२; आकार डिमाई; पृ. सं. ७०, पेपर-बैक; मूल्य ४.००।

समीक्ष्य पुस्तक में नरेन्द्र भानावत की सैतीस कविताएँ संकलित हैं। कवि के अनुसार "माटी में पलने वाले इन्सान की कर्मठता और अदम्य जिजीविषा को कुंकुमवर्णी चेतना के धरातल पर प्रस्तुत करने का प्रयास किया गया है इस कृति के माध्यम से।" संकलन की कविताएँ कवि-कथन को प्रमाणित करती हैं। इनमें उत्साह, ओज, कर्मठता और आस्था का स्वर सर्वत्र सुनाई पड़ता है। 'तुम करो शृंगार-श्रम के सीकरो से। मैं तुम्हारी भाग्य-रेखा खींचता हूँ।' (पृ. २७) 'अरी आँधियो ! साथ भले ही लाओ तुम कितनी ही हलचल...सूरज बनकर ही बुझ पायेगा मेरे जीवन का दीपन।' (पृ. ९) 'काल की गति नापता जीवन डगर पर। कर्म का यह काफिला बढ़ता रहा है।' (पृष्ठ १५) 'मेरे गीतों ने उनको गले लगाया है। जिनको तुमने पद-प्राणों से ठुकराया है।' आदि पंक्तियों में कवि का आस्थावादी स्वर सर्वत्र मुखरित है।

पर जैसा मैंने कहा, इन कविताओं में आस्था का स्वर 'सुनाई' पड़ता है। कवि ने

सर्वत्र पाठकों को संबोधित किया है। टी.एस. इलियट की 'कविता की तीन आवाजों' में यहाँ सर्वत्र दूसरी आवाज सुनाई पड़ती है, जो कमजोर कविता की निशानी है। कवि सर्वत्र मंच से भाषण देता, उपदेश देता प्रतीत होता है। हमें इन कविताओं में किसी गहरी और तीखी अनुभूति का परिचय नहीं मिलता। इनमें भावावेश, सूक्तिकथन और भाषणकला की प्रधानता है। इस कारण ये कविताएँ हमें बहुत गहराई में प्रभावित नहीं कर पातीं।

ये कविताएँ किशोर पाठकों को उद्बोधित और प्रेरित कर सकेंगी, ऐसा विश्वास तो किया जा सकता है, पर कविता-प्रेमियों को भी ये सन्तुष्ट कर पाएँगी, इसमें सन्देह है।

पटना

—गोपालराय

एक दराज दुख (उपन्यास) : सुभाषदीपक; लोकसम्पर्क प्रकाशन : पृष्ठ संख्या ७०; मूल्य ४ रुपये।

हिन्दी के युवा कथाकार सुभाषदीपक का यह प्रथम उपन्यास है। इससे पूर्व उनकी कथाकृतियों का एक संकलन 'भीड़' नाम से प्रकाशित हुआ है।

दीपक का ऐसा कहना है कि "दुख, दुख है और छोटे-छोटे दुखों को परस्पर जोड़ता चला जाता है। और अंत में यह नाम है एक यात्रा का यानी कि एक वेनाम तलाश का (?).....जिसे बेतरह अकेलेपन से घबराकर गढ़ लिया गया है"।

कैसे और क्यों हर कथाकार आज की दुनिया में सांस लेते हुए वक्तव्यों की गोल-माल भाषा का शिकार होकर अपनी ही कृति के प्रति जाने-अनजाने में पाठक को गुमराह करने के लिए पर्याप्त सामग्री सहज ही में दे देता है, ऐसे वक्तव्यों से यह बात जाहिर होती है। हिन्दी में लेखकीय वक्तव्यों की परम्परा का सही मूल्यांकन तो केवल इतनी-सी बात से हो सकता है कि वक्तव्यों

को बिना पढ़े ही सीधे कृतित्व पर आ जाया जाय ! यह बात इसलिए भी जरूरी है कि वक्तव्य और लेखन में पारस्परिक विरोधाभास साफ दिखलाई पड़ जाता है और किसी भी स्तर पर लेखक या प्रकाशक के वक्तव्य पर विश्वास नहीं किया जा सकता है।

इसी अर्थ में जब "एक दराज दुख" के अनुभव से गुजरने की बात आती है तो यह सत्य सामने आता है कि लेखक अपने लेखन में कहीं अधिक समर्थ और साफ है और जहाँ जहाँ उसने साफगोई से हटकर 'दार्शनिक' बनने की कोशिश की है वहाँ वह मार खा गया है।

सुभाष दीपक की शैली प्रभाववाद के अधिक करीब है, वे स्थितियों को खींचते नहीं, उनका 'एनेलेसिस' नहीं करते बल्कि छोटे-छोटे टुकड़ों में अपनी कथा-यात्रा को तोड़ते चले जाते हैं। अलग-अलग दुखों, तनावों और अस्तित्व के संकट के दौर पर दीपक के पात्र एक दूसरे से टकराते हैं और बड़ी सहजता से उनसे कोई बात अपने आप निकल जाती है।

"एक दराज दुख" का नायक अपनी चुपचाप सार्थक यात्रा और अनवरत संघर्ष के घाद कमलेश्वर की खोई हुई दिशाओं की तरह अंत में प्रेमिका की गोद में जा दुबकता है और सारे संघर्ष, विद्रोह तथा आत्मपीड़ा का एक कमजोर मानवीय पक्ष पाठक के सामने आ उपस्थित होता है। उपन्यास (शायद लम्बी कहानी ही इसे कहना चाहिए) हमारे जीवन के उस पक्ष का खाका प्रस्तुत करता है जिसे हमारे यहाँ 'ट्रेड यूनियन' वाला मामला कहा जाता है। मजदूर, हड़ताल, फैंकटरी, नारे, पुलिस, मालिक, नेता, फैंकटरी इन कुछेक शब्दों के केवल प्रभाववादी अन्दाज में इसकी कथा बुनी गई है। जहाँ पर्व भी फेंके जाते हैं, मजदूर आन्दोलन की राजनीति भी करवटें बदलती है; तोड़-फोड़, आगजनी भी होती है, पर

अपने पूरे फैलाव और व्यापक सन्दर्भों में नहीं बल्कि एक सौंदर्यवादी अंदाज में। शायद ऐसा इसलिए हो कि दीपक की कथाशैली काफी सञ्जेकित्व तथा कलात्मक है और वे स्थितियों के व्योरो से जूझने के बजाय उन्हें जल्दी-जल्दी गुलदस्ते बनाकर सजा देना ज्यादा खूबी से जानते हैं।

इस सबके बावजूद कहीं-कहीं जवर्दस्त कसावट और गहरी यथार्थवादी दृष्टि देखने को मिलती है जो उनके कथा लेखन से पूरी तरह कनिव्स करती है।

“वे कल फिर गुजरेंगे, हम फिर नारे लगाएंगे। वे फिर गुजरेंगे। हम फिर नारे लगाएंगे। वे फिर गुजरेंगे। हम फिर नारे लगाएंगे। कितने दिन। आखिर कितने दिन ?

जहाँ-जहाँ भी ऐसी जटिल यथार्थवादी पहेलियों को निष्कर्ष के घरातल पर सुभाष ने छुआ है वहाँ उनके लेखन के प्रति गहरी आस्था मन में बनती है।

मैं इस सन्दर्भ में दीपक की इन्हीं पंक्तियों से अपनी बात समाप्त करूँगा।

“मुझसे यह कहने आए हो कि तुम बगैर कुछ हासिल किए वापिस चले जाना चाहते हो। कायरो! अपनी पिछली मेहनत को व्यर्थ मत गँवाओ। पूँजीपतियों को मजदूरों की ताकत का अहसास होने दो।”

‘एक दराज दुख’ का प्रकाशन सुसज्जित-पूर्ण है। छपाई और ले-आउट अपनी सादगी में प्रभावित करती है। वैसे हिन्दी-जगत में सेक्स और रोमांस से पीड़ित उपन्यासकारों अथवा केवल ‘एवर्सडिटी, अकेलेपन और संत्रास’ के वहाने से अपना उल्लू सीधा कर लेने वाले लेखकों के लिए यह कृति मार्ग-दर्शन अवश्य करेगी।

— अशोक आत्रेय

ईश्वरबाबू अनुपस्थित थे (कहानी संग्रह) : प्रणवकुमार बन्धोपाध्याय; दिव्य प्रकाशन : पृष्ठ संख्या १५८; मूल्य ७ रुपये।

पिछले कुछ वर्षों से प्रणव का नाम हिन्दी

की नई युवापीढ़ी में लिया जा रहा है और उनकी कहानियाँ हिन्दी की पत्र-पत्रिकाओं में प्रकाशित हुई हैं। प्रस्तुत संग्रह उनकी दस कहानियों को सामने रखता है और ऐसा कहा गया है (पलैप पर) “...‘वहाँ संस्कृतिहीनता का भी साक्ष्य स्पष्ट है। कुल मिलाकर अर्ध-विकसित भूखण्ड में ‘केआँस’ की सृष्टि (?) इस कारण हो गई कि कोई भी मानवीय मूल्य स्पष्ट रूप से उभरकर नहीं आया।”

दरअसल ऐसी ऊटपटांग पृष्ठभूमि में प्रणवकुमार को पढ़ना किसी भी पाठक के लिए संभव नहीं होगा। पलैप पर किए गए प्रकाशकीय दावे केवल खोखली नारेबाजी है। उससे प्रणव के लेखक को नहीं समझा जा सकता।

शायद ईश्वरबाबू अनुपस्थित थे, इसी रचना को अथवा संग्रह की किसी भी अन्य रचना को ही उनके कथालेखन का साक्ष्य (!) बनाया जा सकता है। उक्त रचना भी ले-देकर उसी मजदूर-आन्दोलन की दुनिया को फोकस करती है जो आज के आदमी की मानसिकता का सही प्रतिबिम्ब प्रस्तुत कर सकता है (हमारे देश में दरअसल ऐसा नहीं है) ईश्वर बाबू कहते हैं— “फिर से याद आता है। मैं एक भूखे मुल्क का आदमी हूँ। आखिर तक ढेर सारे काम कर डालने हैं।”

‘अरुणेश ने ईश्वरबाबू के चेहरे पर झुर्रियाँ देखीं।’ फिर अँधेरा हो गया। ईश्वर बाबू ने ज़रूरत नहीं महसूस की कि इस कमरे में रोशनी की भी ज़रूरत है। ईश्वर बाबू ने कहा— “मैं अच्छी तरह महसूस कर सकता हूँ”— हमारी आवाज लोगों तक पहुँचने से पहले ही बिखर जाएगी।

“...लगा ईश्वरबाबू के चेहरे पर जो खून के दाग थे उन्हें कोई बड़ी सतर्कता से धो रहा है। आखिर जब सारे जख्म सिलकर ढक दिए जाएँगे, लगेगा बहुत आराम और निश्चितता से कोई अपनी समाप्ति की प्रतीक्षा कर रहा है।

भारी बोझिलता, थकान और निराशा के वातावरण में बुनी गई ये मानव-संघर्ष की कहानियाँ शायद हमारे देश के मजदूर संगठन के मौजूदा हालातों पर करारी चोटें करते हैं और आज की तेज और चालाक व्यवस्था के सामने इस कटुसत्य को उजागर करते हैं कि लड़ाइयाँ केवल भावुकता से नहीं लड़ी जा सकती ।

एक अन्य कहानी 'अश्वमेध' पाठक के मन पर अपेक्षित प्रभाव नहीं छोड़ पाती और अपनी बोझिल यात्रा में जिन पात्रों को समेटती है वे अपनी केन्द्रीय सत्ता अथवा पहचान नहीं देते । पापा, मधु, ऋतु, तलवलकर ये सारे पात्र एक अत्यन्त साधारण सृष्टि की रचना करते हैं जहाँ से गुजरने के बाद केवल ऊब हाथ लगती है ।

'जतीन दा की मृत्यु' जीवन-संघर्ष की एक यथार्थवादी कहानी है जो एक व्यक्ति के कई जगह कामकाज करके जीवन-निर्वाह करने की स्थिति को सामने रखती है । ऐसे व्यक्ति के लिए न तो पार्टी के किसी व्यक्ति जतीनदा की मृत्यु ही अधिक उत्तेजना जगा सकती है और न ही रूस के टैंकों द्वारा चेकोस्लोवाकिया पर की गई अतिक्रमण की खबरें ही ।

संग्रह की अन्य कुछ कहानियों में भी आधुनिक यांत्रिक जीवन के विभिन्न पक्षों को उजागर किया है और आज के ग्राम आदमी के संघर्षों को रेखांकित किया है । पुस्तक की साजसज्जा साधारण है ।

— अशोक आत्रेय

गंगा की पुकार (यात्रा संस्मरण): सोमदत्त बखोरी, मूल्य ८.७०, पृष्ठ संख्या २५८

केन्द्रीय हिन्दी निदेशालय, शिक्षा एवं समाज कल्याण मंत्रालय, भारत सरकार द्वारा आभाप्रकाशन के सहयोग से प्रकाशित उक्त पुस्तक मारीशस के हिन्दी कवि एवं प्रशासक सोमदत्त बखोरी की १९६७ की

भारत यात्रा की सांस्कृतिक अभिव्यक्ति है । श्री रामधारीसिंह दिनकर ने इस पुस्तक की भूमिका लिखते हुए कहा है कि 'गंगा की पुकार' बड़ा ही कवित्वपूर्ण नाम है । गंगा अपनी संतानों को पुकारती है, चाहे संतान भारत में रहती हों अथवा भारत से बाहर ।

बखोरी ने लगभग ढाई महीने भारत में घूम-फिरकर और यहाँ के जीवन के विभिन्न पहलुओं से सीधे साक्षात्कार के बाद यह पुस्तक लिखी है । लेखक के पूर्वज भारत के मूल निवासी थे और वे बिहार में जन्मे पले थे । यह सत्य उन्होंने अपनी एक कविता 'प्रवासी का भारत' में व्यक्त किया है ।

बखोरी ने यह स्वीकार किया है कि "मारीशसवासी भारत के बिना रह नहीं सकते । हमारा जो सम्बन्ध है वह अटूट है । सांस्कृतिक भारत हमारा हरदम गुरु रहेगा ।"

गंगा की पुकार की शैली सचमुच काव्यात्मक है और लेखक ने इसकी रोचकता बनाए रखी है । बखोरी ने न केवल भारत को एक साधारण पर्यटक की दृष्टि से देखा है वरन् अपनी सीमाओं में रहकर वे इसके सांस्कृतिक स्वरूप को अधिकाधिक अभिव्यक्ति दे सके हैं । पुस्तक पूरी पढ़ जाने के बाद यह तो जरूर लगता है कि भारत ने बखोरी को पूरा स्नेह और आत्मीयता दी है और यहाँ के साहित्यकारों, प्रकाशकों एवं प्रशासकों ने उन्हें पूरी तरह सम्मानित किया है । इस सन्दर्भ में भारतीय जनता के अतिथि प्रेम की एक स्पष्ट छाप बखोरी के मन पर अंकित हुई है । वस्तुतः इस पुस्तक को पढ़ने से किसी भी पाठक के दिमाग में यह बात बखूबी घर कर लेती है कि बखोरी की यह यात्रा उनकी हिन्दी तीर्थों की यात्रा रही ।

प्रस्तुत पुस्तक के कुछ तथ्य कुछ गलत-फहमियों को भी दूर करते से लगते हैं । लेखक का यह मत है कि बाहर के देशों में भारत की गरीबी का जितना बड़ा चढ़ाकर जिक्र किया जाता है वस्तुतः वह वैसी नहीं

है ॥ वस्तुतः भारतीय वातावरण में गरीबी खटकती नहीं। बख्तोरी की यह भी मान्यता है कि भारतीय जनता कश्मीर से कन्याकुमारी तक एक सूत्र में बँधी है। कश्मीर में तो यह जानना तक मुश्किल है कि कौन हिन्दू है और कौन मुसलमान।

मारीशस से निकलने के बाद बख्तोरी सपरिवार यूरोप होकर भारत आए थे। इस सन्दर्भ में प्रारंभ में केवल एक रूपरेखा के रूप में उन्होंने यूरोपीय देशों की यात्रा के संस्मरण भी लिखे हैं।

किसी भी प्रवासी भारतीय द्वारा हिन्दी में लिखी गई, संभवतः यह पहली पुस्तक है जो अपना एक सांस्कृतिक महत्त्व रखती है। पुस्तक का आवरण बड़ा सादा है और छपाई बहुत मामूली स्तर की। इससे यह बात भी खटकती है कि लेखक ने जितने श्रम और संयम से इस पुस्तक की रचना की है, प्रकाशकों ने उसकी तुलना में अपने दायित्व को नहीं निभाया।

102

— अशोक आत्रेय

किस्सा तोता पढ़ाने का : लेखक — हंसराज रहवर; प्रकाशक — राजपाल एण्ड सन्ज, कश्मीरी गेट, दिल्ली-६; मूल्य ५ रुपये।

इस उपन्यास के नाम से ही मालूम पड़ता है कि यह एक विनोदपूर्ण पुस्तक होगी। लेकिन यह इससे अधिक भी कुछ और है। व्यंग और विनोद की ऊपरी पृष्ठ-भूमि के नीचे मुखौटाधारी व आदर्शवादी व्यक्ति का निरूपण है और इस व्यक्ति की तर्हें लेखक ने बखूबी खोली हैं। सुविधा और वैभव के लिए नायक अपने सभी संतुलन त्याग एक अमीर घराने में तोता पढ़ाने की नौकरी स्वीकारता है और इस क्रम में वह स्वयं ही एक तोता बन कर रह जाता है, जिसका अपना व्यक्तित्व ढह जाता है और जो अपने विलासी परिवेश को उसी तरह अपने ऊपर ओढ़ लेता है जिस प्रकार कि तोता

मनुष्य द्वारा सिखाये गए शब्दों को। इस बदलाव के क्रम का सबसे बड़ा गजाक यह है कि तोता तोता ही बना रहता है लेकिन मनुष्य कुछ और हो जाता है। कविता का भरीश को लिखा गया पत्र उसकी सुप्त चेतना को बस हलका सा कुरेद कर ही रह जाता है। वह उसक की खान में जाकर तमक बन गया है। उसका नैतिक पतन हो चुका है। पूंजीवादकी नाजायज सन्तान नीलम के शरीर में बह डूब गया है। रह गए हैं शेष उसकी पत्नी के वे नोकदार शब्द “मैं तुम्हारी थी पर तुम मेरे नहीं बन पाए” और इन शब्दों को भी भुलाने के लिए उसके पास पर्याप्त साधन हैं जैसे औरत, धन और नेतागिरी।

उपन्यास शिल्प की दृष्टि से एक सधा हुआ प्रयोग है। कहीं-कहीं पर ऐसा लगता है जैसे लेखक ने अपरोक्ष रूप से इसमें हिन्दी के किसी नामी गिरामी साहित्यकार पर व्यंग किया हो।

कृति में पर्याप्त रोचकता है।

— योगेन्द्र किसलय

मेरी प्रिय कहानियाँ : ले० बलवंतसिंह; प्रकाशक — राजपाल एण्ड सन्ज, दिल्ली-६; मूल्य पांच रुपये।

बलवंतसिंह हिन्दी के सुप्रसिद्ध कहानीकार हैं। तथाकथित प्रतिबद्धता से दूर उन्होंने अपनी रचनाओं में जीवन के प्रत्येक पहलू का चित्रण किया है। प्रस्तुत संकलन में उन्हीं के द्वारा चयन की गई ग्यारह कहानियाँ हैं। संग्रह की उल्लेखनीय बात पुस्तक की भूमिका है जिसमें उन्होंने विस्तृत रूप में अपने कहानीकार का स्पष्टीकरण दिया है। यह न केवल रचनाकार के मानस व दृष्टि को ही स्पष्ट करता है वरन् उनकी कहानियों को उनके दृष्टिकोण के अनुसार अच्छी तरह समझने में सहायक होता है। बलवन्तसिंह की सभी कहानियाँ यह सिद्ध करती हैं कि नयेपन और तकनीक के नाम

पर भले कितना ही सायास प्रयास किया जाय कहानी का प्राण उसका सहज प्रवाह तथा रोचकता है। शैल्पिक प्रयास उनकी “अंधेरा उजाता” व “रंग” जैसी कहानियों में है लेकिन कहीं भी, जैसा कि वे स्वयं कहते हैं, उनमें “जोड़-तोड़” नहीं है। यहाँ सहज ही उनकी तुलना राजेन्द्र यादव से की जा सकती है जो शिल्प के चक्कर में कहानी की सहजता व रोचकता की हत्या कर देते हैं। “तीन बातें” विभाजन से पूर्व की एक अच्छी व्यंगात्मक कहानी है। पंजाब के देहात के चरित्र बहुत तीव्रता और वास्तविकता के साथ उभर कर आते हैं। कारण कि लेखक ने उस माहौल को जिया है। उसके अनुभव सतही नहीं हैं। यही बात उनकी इस संकलन की सबसे सशक्त कहानी “काली तित्तरी” में भी उजागर होती है। गाँव में डाके का हूवहू ख़ाका लेखक ने ‘फोटोग्राफिक रिअलिटी’ के साथ खींचा है। जैसा वे स्वयं स्वीकारते हैं उन्होंने चौंकाने वाली कहानियाँ भी लिखी हैं। इस संकलन में ऐसी चार कहानियाँ हैं। ओ. हेनरी के पेटर्न पर अवलम्बित ये कहानियाँ रोचक अवश्य हैं लेकिन सशक्त नहीं। “जिन्दगी का खुशबूदार मोड़” पढ़ते समय लगता है कि हल्की सी कथावस्तु को एक बड़ा कहानीकार वेकार ही एक रूप देने की चेष्टा कर रहा है। यही बात “एक ही नाव पर” भी लागू होती है। “तीसरा सिग्रेट” एक सुगठित सामाजिक असहायता और व्यंग की सुन्दर रचना है।

मुद्रण उच्चस्तर का है। संकलन निसन्देह संग्रहणीय है।

— योगेन्द्र किसलय

पल दो पल : प्रतापनारायण टंडन; राजपाल एण्ड सन्स कश्मीरी गेट, दिल्ली; मूल्य दस रुपये।

हिन्दी में सर्वाधिक उपन्यास प्रकाशित

होते हैं। उनका एक बाजार है, एक पाठक वर्ग है और उपन्यासों की प्रकाशक निरन्तर मांग भी करते रहते हैं। फलस्वरूप आलोचना-क्षेत्र में महत्त्वपूर्ण योगदान करते-करते कुछ साहित्यकार उपन्यास लिखने लगे। उनमें श्री प्रतापनारायण टंडन भी गिने जा सकते हैं। उनका ‘पल दो पल’ उपन्यास मध्यमवर्गीय भावुकता से लिखड़ा कथानक है जो आधुनिकता के चक्कर में एक नितान्त बिखरी हुई औपन्यासिक कृति रह गया है। नायक विनय का चरित्र, लगता है अपना सभी कुछ प्रकट कर देना चाहता है। ऐसा भी महसूस होता है कि लेखक ने जो कुछ भी आत्मसात किया है, उसे विनय के माध्यम से उड़ेल देना चाहता है। इस प्रलोभन के कारण उपन्यास अपने मूलभूत तत्त्वों से अलग हो गया है। असामान्यीकरण में वह अपना सामान्यीकरण भी खो चुका है। प्रधान-नायक के सन्दर्भ में आये कुछ चरित्र अपनी छाप छोड़ते हैं — जैसे ‘क्लारा-विन्नी’। उपन्यास के कुछ अंश प्रभावशाली हैं तो कुछ अंश जैसे विटी, भ्रमण के यात्रा संस्मरण की याद भी दिलाते हैं। ‘पल दो पल’ हिन्दी उपन्यास साहित्य का एक साधारण उपन्यास है जिसे साधारण पाठक आद्योपांत शायद ही पढ़ पायेंगे। भविष्य में लेखक से अच्छी आशा की जा सकती है।

— यादवेन्द्र शर्मा ‘चन्द्र’

पुष्पगंधा (उपन्यास) लेखक : भगवतीप्रसाद वाजपेयी; प्रकाशक : राजपाल एण्ड सन्स, कश्मीरी गेट, दिल्ली; मूल्य छः रुपये।

श्री भगवतीप्रसाद वाजपेयी बुजुर्ग साहित्यकार हैं। एक लम्बी उम्र उनके लेखन का हिस्सा बनी है। इस आलोच्य पुस्तक के पलैप पर लिखा है कि कई वर्षों के अन्तराल के बाद हिन्दी के मूर्धन्य उपन्यासकार श्री भगवतीप्रसाद वाजपेयी का यह नवीन उपन्यास प्रकाशित हो रहा है। इसमें उन्होंने

सच्चे प्यार की खोज में भटकती एक नारी की व्यथा-कथा बड़े ही मार्मिक शब्दों में लिखी है। '.....' उपन्यासकार का सच्चे प्यार से क्या तात्पर्य है? यह समझने की बात है। हाँ भावना आधारित मूल्य जो खंडित हो रहे हैं — उनमें पुस्तक में चित्रित सच्चा प्यार किन वासनाओं व कुंठाओं को प्रतिपादित करता है, यह पुस्तक को पढ़ने पर विचारने की बात बन जाता है। शोभना का सारा जीवन सच्चे प्यार की तलाश में नहीं, जीवन की विसंगतियों द्वारा जर्जर होकर भटकता है। यह भटकाव और समय के अनुरूप फलती देह-सम्भ्यता से त्रस्त भूखा आदमी ही, इस उपन्यास की कथा-वस्तु बन कर रह गया है जो मार्मिक नहीं, उत्तेजक शब्द-अभिव्यक्ति के कारण हमारे मानस को उद्वेलित करता है। चूँकि श्री वाज-पेयी आदर्शोन्मुखी कलाकार हैं, इसलिए इस नग्न सत्य व पतन पर संयोग तथा अनायास आदर्श का चोगा पहनाकर पात्र को किंचित निर्दोष बनाने की चेष्टा की है जो कृति को युग-बोध से अलग करती है। देह की भूख और घटनाओं के अत्यधिक समावेश के कारण उपन्यास में रोचकता प्रबल रूप से आ गयी है। यह रोचकता पाठकों को बाँधे रखती है। भाषा में छायावादी प्रयोग हैं जो अपनी कोमलता के कारण मधुर लगते हैं। भाषा का सौष्ठव उल्लेखनीय है। कुल मिला कर यह उपन्यास इस बात का प्रतीक सा लगता है कि श्री वाजपेयी के अन्तः में एक युवा लेखक युग-समस्या को लेकर जबर-दस्ती बैठ गया है।

— यादवेन्द्र शर्मा 'चन्द्र'

जयवाङ्गला (नाटक) : रामकुमार वर्मा : राजपाल एण्ड सन्ज, दिल्ली; मूल्य ३ रुपये पृष्ठ ७०।

हिन्दी में रंगमंच का स्वरूप बहुत धीमी गति से तय हुआ है। शायद, इसका सबसे मुख्य कारण अच्छे नाटकों का अभाव है। भारतेन्दु ने जिस लोकधर्मी नाट्य-परम्परा की

जमीन पर नाटक को खड़ा करना चाहा, वह प्रसाद तक आते-आते कमजोर हो गयी और सारी बहस 'साहित्यिक' और 'रंगमंचीय' नाटक की निरर्थक कसरत में उलझ गयी। बहुत कम लोग यह सोच पाये कि रंगमंच नाटक की रचना-प्रक्रिया है, उसके भीतर से गुजर कर ही वह अपने अर्थ को व्यापक बनाता है, प्रत्यक्ष और प्रामाणिक रूप ग्रहण करता है। नतीजा यह हुआ कि एक गलत धारा की ओर समूचा आवेग मुड़ गया। रामकुमार वर्मा इस गलत धारा की 'उपलब्धि' हैं। उनके नाटकों की शब्द-क्रोड़ा रंगकर्म की जीवन्त गति और भाषा से इतनी दूर है कि वह मात्र 'कथोपकथन' होकर रह जाती है। अब वर्मा जैसे वयोवृद्ध नाटककार को यह कौन समझाये कि डायलॉगबाजी और सतही भावुकता में छलछलाते हुए घोर काल्पनिक पात्र समय के कठोर यथार्थ को भेलने में कतई असमर्थ साबित हो चुके हैं। वह जिस सम्पूर्णता को पाना चाहते हैं, उसकी परिकल्पना तक न केवल अधूरी बल्कि आत्म-वंचना से ग्रस्त है।

'जय वाङ्गला' रामकुमार वर्मा का ताज़ा नाटक है और मुझे यह लिखते हुए सचमुच खेद है कि इतनी लम्बी यात्रा करने के बावजूद इसमें रंगकर्म के प्रति अज्ञान बरकरार है। निःसंदेह वाङ्गला देश का संघर्ष बीसवीं सदी के उत्तरार्द्ध का एक अत्यन्त महत्वपूर्ण लोकयुद्ध है — मानवीय गरिमा और मुक्ति की आकांक्षित कामना से भरा-पूरा। वहाँ जो कुछ घटित हुआ, उसकी प्रतिक्रिया रचनाकार मन पर स्वाभाविक है बशर्ते कि संवेदना के स्तर पर वह उसे सही-सही पा चुका हो। मुझे लगता है, वर्मा ने बहुत उतावली में यह नाटक (!) लिखा है, मात्र अखबारों के धौरे जुटाकर और जिन्दा 'चरित्रों' की जगह किसी भी मुल्क के 'टाइप' क्रांतिकारियों या ऐसे ही कुछ लोगों के 'ढाँचे' लेकर। संवादों में जो बिखराव और वैचारिक

घुंघलका है, उससे सारी स्थिति स्पष्ट हो जाती है।

तीन अंकों का यह नाटक पात्रों की एक भीड़ लेकर चलता है और चूंकि उस भीड़ की उपस्थिति 'मूवमेन्ट' से सम्बद्ध नहीं है, अतः प्रस्तुतीकरण की दृष्टि से कथ्य का गठन बेहद असुविधाजनक हो गया है। विवरण इतने स्थूल और रपटनुमा हैं कि दर्शक को तो क्या आन्दोलित करेगे, पाठक को भी छू पाने में असमर्थ हैं। बलात्कार, शीलमंग आदि की घटनाओं के जरिये कथ्य उत्पन्न करने की चेष्टा लगभग हास्यास्पद लगती है क्योंकि उसके पीछे आत्मीय भावनाओं की गहरी 'उपज' नहीं है। कोरी छींटाकशी जिस तरह आक्रोश का रूप धारण नहीं कर सकती, उसी प्रकार सिर्फ़ थुलथुल हमदर्दी भी अपेक्षित असर पैदा करने में शलत साबित होती है। अगर तात्कालिक सन्दर्भों के चयन में कुछ सावधानी बरती जाती और हर चीज को रूमानियत में भिगोने से बचने का प्रयत्न

किया जाता तो शिशरदा, धीरेन्द्रनाथ, सुधा, युसुफ़ हुसेन, फ़ीरोजख़ाँ जैसे पात्र वास्तविकता के निकट आ सकते थे। कोई भी पात्र अलग 'इमेज' नहीं बना पाया है। संभवतः नाटककार ने अपनी ही मानसिकता को कुछ टुकड़ों में बाँट कर सबके बीच बिखेर दिया है, परिणामस्वरूप खंडित व्यक्तित्व के ये पुतले हाथ-पाँव हिलाने और बँधा-बँधाया वार्तालाप करने को ही 'जीवन' मानकर स्वीकार करने के लिए विवश हैं। बलूचीसिपाही की जिसकी टूटी-फूटी बोलचाल और उच्चारण के दोषों को नाटककार ने समेटने की कोशिश की है, वह पुराने ढर्रे के अंग्रेजों के हिन्दी बोलने के ढंग का अनुकरण है और प्रामाणिक नहीं है।

रामकुमार वर्मा अपनी प्रतिभा का श्रेष्ठ अंश साहित्य को दे चुके हैं और अब हिन्दी पाठक को उनसे कोई उम्मीद नहीं है। वह शान्त रहें और जुगाली करना छोड़ दें तो वाकई इतिहास का भला कर सकेंगे।

— मणि मधुकर

105

Set a limit to the Tension

We must set a limit to the tension that we put children under. If we don't, they will set their own limits by not paying attention, by fooling around, by saying unnecessarily, 'I don't get it.' We should let them know in advance that they will not have to be under tension for an entire period, and that, if need be, they have the means to bring it to a stop.

— John Holt, 'How Children Fail'
(Penguin) P. 53



PERIODICALS RECEIVED

FOREIGN

Education : Vol. 22, No. 4, (1973);
School Publications Branch, Department of Education, Box 8015, Wellington.

The Linguistic Reporter: March 1973;
Newsletter of the Center for Applied Linguistics, 1611, North Kent Street, Arlington, Virginia 22209.

Phi Delta Kappan : May 1973, 8th & Union, Box 789, Bloomington, Ind. 47401.

Intellect : April 1973; Society for the Advancement of Education, Inc., 1860; Broadway, New York, N. Y. 10023.

Education: 11 May 1973, Councils & Education Press Ltd., 10 Queen Anne Street, London W1 M 9 LD.

INDIAN

Research Bulletin: June 1973; State Institute of Education; M. S., Poona - 411030.

घरशाला (गुजराती मासिक) : अगस्त १९७३; घरशाला संस्था, तल्लेश्वर प्लाट, भावनगर ।

शिक्षण पत्रिका : (मराठी मासिक); अगस्त १९७३, ग्राम बाल शिक्षा केन्द्र कोसवाड टेकडी द्वारा धोलवड, जिला ठाणे (महाराष्ट्र)

साहित्यालोचन : अगस्त १९७३; सरस्वती प्रेस बुक डिपो, ३७८८, नेताजी सुभाष मार्ग, दिल्ली - ११०००६ ।

गन्तव्य : जुलाई-अगस्त १९७३; १०/१४ मॉडल टाउन, दिल्ली - ११०००६ ।

Soviet Features: 20 Aug. 1973; P. B. 241, 25, Barakhamba Road, New Delhi.

No Comment

"The psychiatrist I saw said I should do something I could not fail at. So I did. I took a teachers' training course."

—The Times, London

विशेष विवेचनीय एवं विवादमूलक निबंधों पर आपकी
पत्र-प्रतिक्रियाओं का पत्राक्ष में सदैव स्वागत है



PATRĀKSH
(Readers' Views)

BOOKS SPECIAL ISSUE/पुस्तक विशेषांक

The type of material, the October-December, 1972 issue of Teacher Today has placed in the hands of its readers in connection with International Book Year, is well chosen and fully justifies its title 'Books for Better Education'. It includes a large number of detailed and very informative reviews of some very significant publications in the world of Print. The inclusion of this number of reviews of books selected from a large variety of areas of human knowledge and experience makes the issue worth possessing by everybody who is interested in reading. The effort is commendable and the people associated with the journal deserve sincerest congratulations of its readers.

The author of the article पाठ्य-पुस्तकें और हाथीदांत की सीनारों में बंद लेखक has raised some very crucial issues and the shortcomings referred to by him need immediate attention

of the concerned authorities. Whatever he has said about the textbooks of Rajasthan, is more or less true about textbooks all over the country.

However, I feel, that the emphasis of this issue has been on 'books in general for better life-long education' rather than on 'better textbooks for better formal education'. Textbooks are also books no doubt, but they are special books and in a system like ours where their preparation, production, prescription and distribution has been nationalised, they need management techniques, strategies, and preferences altogether different from those of general book industry. There is a great need to thrash out thoroughly all the peculiarities and difficulties of producing and distributing nationalised textbooks and I think one of the issues of Teacher Today should be wholly devoted to meaning,

implication and problems related to nationalisation of textbooks.

In the end I would like to endorse Shri V.V. John's view that in any programme for the transformation of the quality of our education, effectiveness to a large extent depends on the books that we write and produce; I may add, the type of textbooks we prescribe and produce for our schools & colleges.

NIE Campus

New Delhi-16

—V.S. Anand

You are certainly a man with ideas.

I think the printing side needs improvement. The type should be smaller (as in summary and introduction pp. 338-39) and should be white face (it appears too bright). Secondly I think, Hindi and English should be two watertight compartments rather than hotchpotch. I do not agree with you when you say, 'Many of them who can write, don't get time to write'. The fact is, they just can't write.

Purani Mandi

AJMER

—D.N. Mathur

यह अंक मैंने भी देखा था। सभी दृष्टियों से बड़ी उपयोगी सामग्री इसमें संग्रहीत है।

उपनिदेशक

—कलानाथ शास्त्री

भाषा विभाग, राजस्थान, जयपुर

I have read 'Naya Shikshak' of Jan.-June 1973. The article on 'Programmed learning' is really motivating to the teachers in their teaching. Other articles are also educationally useful.

—Prof. Anarse S.A.

S.S.B. College of Education
Shrirampur

जहाँ तक 'नया शिक्षक' के प्रस्तुत अंक की बात है, मुझे सूचित करते हुए खुशी हो

रही है कि अंक स्तरीय एवं सुवचिपूर्ण है। भारत-भर के शिक्षकों के लिये यह एक संग्रहीय दस्तावेज हो गया है। लेखों का सार और चयन उच्च कोटि का लगा। हिन्दी के प्रायः सभी लेखों को मैंने पढ़ा। इस सुन्दर और सार्थक अंक के संपादन के लिये बधाइयाँ स्वीकारें। हमारे यहाँ इस प्रकार की स्तरीय पत्रिका प्रायः नहीं है। इसलिये राजस्थान के शिक्षा विभाग से ईर्ष्या हो रही है।

—बी. डी. कृष्णन नंभियार

प्राध्यापक, हिन्दी विभाग

यूनिवर्सिटी कालेज,

त्रिवेन्द्रम-१ (केरल)

'नया शिक्षक' का यह विशेषांक (उत्तम शिक्षा के लिये उत्तम पुस्तकें) बहुत अच्छा बन पड़ा है। सामग्री का संकलन-सम्पादन बड़ी सूक्ष्म-वृक्ष से किया गया है। पुस्तक-समीक्षाएं और पुस्तक-समीक्षा संबंधी समस्याएं सभी संभावित पक्षों को ध्यान में रखते हुए प्रस्तुत की गई हैं। लेखकों का चयन भी बड़े पैमाने पर किया गया है। अखिल भारतीय स्तर पर आपने रचनाएं मंगवाई हैं। अधिकांश लेखकों ने उत्तरदायित्व पूर्ण ढंग से अपनाया है। —जगदीश शर्मा

रीडर, जोधपुर विश्वविद्यालय,
जोधपुर (राज.)

उत्तम शिक्षा के लिये उत्तम पुस्तकें (विशेषांक) सर्वांगीण और वृहदाकार प्रकाशित किया है। पूर्ण आश्चर्य है कि आपका परिश्रम अत्यन्त रचनात्मक है। मैं कल्पना भी नहीं कर सकता था कि 'नया शिक्षक' इतने सुनियोजित ढंग से प्रकाशित करेगा। पुस्तकों की समीक्षाएं तो इस विशेषांक की उपलब्धि हैं ही। साथ ही शिक्षा के संबंध में गंभीर और सुचिन्तित सामग्री भी विपुल मात्रा में प्रस्तुत की गई है।

एफ ई-७ कविनगर

—से. रा. यात्री

गाजियाबाद

‘उत्तम शिक्षा के लिये उत्तम पुस्तकें’ विशेषांक के परिशिष्ट अंक में प्रकाशित ‘किशोर वर्ग की रूचि—एक सर्वेक्षण’, ‘महा-प्राण निराला और कथा सम्राट प्रेमचन्द’ तथा ‘हिन्दी में अंग्रेजी शब्द’ आदि निबंध विषय आदि की दृष्टि से पसंद आये। पत्रिका के इतने सुन्दर रूप के लिये बधाई। विश्वास है भविष्य में भी आप इतने अच्छे विशेषांक निकाल कर पत्रिका जगत में एक आदर्श प्रस्तुत करेंगे।

—नरपतिसह सोढ़ा

सिटी कोतवाली के पीछे
रामदेवजी के मंदिर के पास,
बीकानेर

यदि यह कहा जाय कि अब तक के प्रकाशित अंकों में यह सर्वोत्तम है, तो अति-शयोक्ति नहीं होगी।

—दीनदयालशरण

सहायक अध्यापक,
राजकीय उच्च प्राथमिक विद्यालय,
फ़िलाय, (टोंक) राजस्थान

शिक्षा विषय पर हिन्दी में किसी भी पुस्तक का न होना—क्या है, जब कि मराठी और गुजराती में भी कुछ पुस्तकें हैं।

समीक्षा (पृ० २२०) ने इतना प्रभावित किया कि गुजराती न जानते हुए भी ‘जग गंगा ना बहता नीर’ मंगाकर पढ़ने को लालायित हो उठा।

—महावीरप्रसाद अग्रवाल
बाबल (महेन्द्रगढ़) [हरियाणा]

बहुत अच्छा प्रकाशन हुआ है। हिन्दी साहित्य से सम्बद्ध सभी लेख अति उपयोगी तो हैं ही सामयिक दृष्टि एवं स्वातंत्र्योत्तर साहित्य की विकासशीलता को समझने में भी अत्यन्त सहायक। जमे हुए लेखकों और और आलोचकों के लेख हैं। उनमें बदलती और नयी समीक्षा पद्धति के स्वर बखूबी

सुनाई पड़ते हैं। कथा—साहित्य पर तो विशेष-तः उपन्यास—विधा पर लिखे गये लेख संग्रह की उपलब्धि है। डा० मित्र और से. रा. यात्री के लेखों ने ज्यादा छुआ है। डा० गोपालराय का लेख अपेक्षाकृत प्लेट और बस काम चलाऊ है। बहरहाल आपके इस उत्तम और उपयोगी प्रयास के लिये मेरी ओर की बधाइयां स्वीकार करें।

हिन्दी विभाग — हेमचंद जैन
श्रद्धानन्द कॉलेज (दिल्ली विश्वविद्यालय)
अलीपुर, दिल्ली—३६

‘नया शिक्षक’ का ‘उत्तम शिक्षा के लिए उत्तम पुस्तकें’ विशेषांक मिला। धन्यवाद। यह विशेषांक एक उपयोगी विशेषांक है और एक सीमा तक उन सभी शिक्षा विभागों के लिये चुनौती-सा है जो साधारण रूप से पत्र-पत्रिकाएं निकालते हैं। विशेषांक सर्वांग दृष्टि से महत्वपूर्ण है।

साले की होली — यादवेन्द्र शर्मा ‘चन्द्र’
बीकानेर

109

समय जब भी मिलता है ‘नया शिक्षक’ (अक्टू.-दिसं. ’७२) के लेख पढ़ता रहता हूँ। यह अंक आपने बड़े परिश्रम से तैयार किया है। सामग्री और सम्पादन दोनों दृष्टि से उचित और उपादेय है। मेरी बधाई।

— डा० श्याम परमार
इंस्टीट्यूट आफ मास कम्युनिकेशंस
नई दिल्ली-१६

‘नया शिक्षक’ के इस समीक्षा विशेषांक ने पुराने सारे कीर्तिमान नष्ट कर दिये हैं। विशेषांक की सम्पूर्ण सामग्री अत्यधिक महत्वपूर्ण, पठनीय एवं मूल्यवान है। मेरी निजी राय है कि नया शिक्षक का उक्त विशेषांक समीक्षा संसार में एक ‘माइल स्टोन’ साबित होगा।

सम्पादक ‘सम्बोधन’ — कमर मेवाड़ी
कांकरौली (राजस्थान)

Readers' views/पत्राक्ष

ऐसे नयनाभिराम और उपादेय विशेषांक के लिये हार्दिक बधाई। धार्मिक जगत के लोकप्रिय 'कल्याण' विशेषांकों की तरह आपका यह अंक भी निश्चय ही आधुनिक शिक्षा-साहित्य जगत में अपना वैशिष्ट्य प्राप्त करेगा। सामग्री-चयन-कौशल की दृष्टि से ज्ञानार्जकों में जहां यह समादृत और संग्रहणीय होगा वहां अपने सम्पादकों को मुक्त और आधिकारिक श्लाघा-सन्देश से गौरवान्वित भी करेगा। आशा है इसी क्रम में आपका अथक श्रम, शैक्षिक जगत को उत्तनयन की ओर अग्रसर होने में इसी तरह सहयोग देता रहेगा।

—अन्नाराम सुदामा
उदयरामसर (बीकानेर)

जनवरी-जून, १९७३ का (परिशिष्ट)
'नया शिक्षक' मेरे सामने है। इसकी जोड़ का कोई शैक्षिक त्रैमासिक भारत में नहीं। हार्दिक बधाई।

संपादक, भारतीय शिक्षा, — कालिदास कपूर
कपूर कुटी, हरदोई मार्ग,
लखनऊ (यू. पी.)

'नया शिक्षक' का यह अंक बहुत ही संदर्भपूर्ण है और इसलिये उपयोगी भी। इसके लिये मेरी हार्दिक बधाई।

एच-२५६, डी.डी.ए. फ्लैट्स, — श्रवणकुमार
नरैना, नई दिल्ली।

You have been doing a wonderful job and a lot of painstaking hard work must have gone into your efforts. Oscar Wilde is supposed to have said, 'Those who stop learning start teaching.' Your special issues could help them a bit in restarting learning!

—Chandrakant Bakshi

25 Sangam, 2nd Floor
Near Bengal Chemical, Worli,
Bombay 400025

I have gone through the journal (Jan-June, '73) supplement and I have liked the articles written by different authors.

Lecturer in Pol. Sc.
D-2, Raman Marg,
Tilaknagar, Jaipur-4.

—S. P. Jain

The editors really deserve to be sincerely congratulated for bringing out a very well-planned, interesting, thought-provoking and a very useful special issue of TEACHER TODAY on 'Books for Better Education'.

The articles 'Tastes of Adolescents - A Survey' and 'Better Text-books in Mother-Tongue' and the review of books written by Messrs. Devilal Samar, (Dr) Kailash Chand Bhatia, Davitz and Samuel Ball, Robert L. Thorndike, and Robert Rosenthal and Lessore Jacobson are of great utility for teachers and for all those interested in making the education better.

While the introduction of literary taste is a bit of discouragement the "Readers' Forum" should find more space in your otherwise a wonderful and one of the most popular journals of India.

Asst. Professor,
State Institute of Education,
Jehangirabad, Bhopal-8.

—Bir Singh

Received the issue Oct.-Dec. '72 and appreciated the workmanship behind its publication which could have cleared away the stock of books received for criticism or appreciation. It was good that at times four or five opinions about some of the books were available, which will enable the readers to choose the really good books conducive to day-to-day teaching or the books

Naya Shikshak/Teacher Today July.-Sept. '73

which are necessary for broadening the outlook of the teachers.

I appreciate your courage in publishing the letter of Shri R. S. Shandilya under PATRAAKSH which truly depicts the readers' views.

Though I was unfortunate not to get the NAYA SHIKSHAK July-Sept., '72 I borrowed it from my friend and benefitted by the view expressed by Shri Torsten Husen.

On the whole, the publishers of these two special numbers need be appreciated a lot for the venture that was, no doubt, demanding very hard work.

—Krishna Chandra Bhatia

Senior Teacher (Eng.)
Govt. Hr. Sec. School,
NATHDWARA (Raj.)

I had an opportunity to read your special issue 'Books for Better Education' and found it most beneficial for the cause of education.

—N. B. Kulkarni

Senior Research Fellow,
State Institute of Education,
Sadashiv Peth, POONA-30.

The special issue of Teacher Today 'Books for Better Education' deserves commendation. Comments on various books undoubtedly inspire the reader to go through the original texts.

Teacher Today is rendering a valuable service to the cause of education by bringing out publications of such monumental nature.

Headmaster, —Ganga Prasad Kabra
Govt. Secondary School,
MAUZAMABAD (Jaipur)

It is an impressive document. It brings together a galaxy of talent. Secondly, it deals with the produc-

tion, distribution, reading habits etc. I would like to congratulate you on this venture.

Adviser (Education)
Planning Commission,
New Delhi.

—D. P. Nayar

I must say that you have succeeded in collecting a great deal of good material on the subject...you appear to be systematic in your general approach to your job.

Director, —K. S. Duggal
National Book Trust, India,
A-5 Green Park, New Delhi-16.

It provides a rich material on various aspects of books and that is precisely because of the efforts the editors are putting in. Naya Shikshak indeed is a pace setter for other educational journals being brought out by various state-controlled agencies. It would indeed be a happy day when the others take a leaf out of this effort, that indeed will be a good day for Indian education. Of course, you will go ahead — that should be the only direction, with the idea that efforts never go in vain.

G-17/9 Malaviya Nagar, —B. S. Goel
New Delhi-17.

It contains very useful articles. It is very gratifying to know that your department is bringing out a really worthwhile publication.

—V. S. Mathur

Joint Director (Education)
Haryana, Chandigarh

I did receive a copy of the special issue and found the same as a reference book for all the schools and individuals interested in the subject. What a labour you have put in to get, edit and publish this big volume !

Readers' views/বিস্তার

You and your staff deserve all thanks.

—Jamubhai Dani

C/o Indubhai Parekh, Grasim
Post. Birlagram, Nagda (M.P.)

कई वर्षों से मैं तो 'नया शिक्षक' तथा 'शिविरा पत्रिका' का ग्राहक हूँ ही। बहुत दिनों से शिक्षक-मित्रों को समय समय पर उपहार भेजने की बात सोच रहा था। अनायास 'नया शिक्षक' ही उपहार में भेजने की बात सूझी। 'उत्तम शिक्षा के लिये उत्तम पुस्तकें' विशेषांक मिलते ही, पन्द्रह शिक्षकों को उपहार भेजने को मन उतावला हो उठा। इससे उनको पढ़ने की उत्तम सामग्री मिलेगी। उनको एक नई शैक्षणिक पत्रिका की जानकारी मिलेगी। वह स्वयं भी इस पत्रिका के ग्राहक बनेंगे तथा अन्य अध्यापकों को भी ग्राहक बनाने का प्रयत्न करेंगे। इस प्रकार यह पत्रिका पंजाब में भी अपना प्रकाश फैलाकर 'चान्न मुनारे' (Light House) का काम देगी। राजस्थान, अकाल पीड़ित क्षेत्र होने के बाद भी, आप इतने कष्ट उठाकर शिक्षकों को इतनी सस्ती पत्रिका देकर, राष्ट्र की महान सेवा कर रहे हैं। मैं राजस्थान निवासियों को बधाई देता हूँ।

—सत्यपाल 'भारत भूषण'

शैक्षणिक लेखक

ग्रा. पो. सिधुवाल

वाया पटियाला, पंजाब

'नया शिक्षक' का अक्टू.-दिसम्बर '७२ विशेषांक पढ़ने को मिला। देख कर बड़ी प्रसन्नता हुई। इस प्रकार का प्रयास वास्तव में सराहनीय है।

—प्रेमचन्द पातंजलि

२-११ रूपनगर

दिल्ली-७

'उत्तम शिक्षा के लिये उत्तम पुस्तकें' विशेषांक एवं परिशिष्ट प्राप्त हुआ। उत्तम साहित्य विषयक एक साथ इतनी सारी

इकट्ठी सामग्री पाकर बहुत खुशी हुई। दो तीन बैठकों में सम्पूर्ण अंक पढ़ गया।

हिन्दी साहित्य में प्रतिवर्ष टनों कागज छपता है। इसमें से उत्तम पुस्तकें खोज कर निकालना पाठक के लिये अत्यन्त दुष्कर कार्य है और खास कर मेरे जैसे पाठक के लिये जो दूर दराज देहात में बैठा हो।

पेशेवर समीक्षकों की तुलना में विद्वान अध्यापक बन्धुओं के तीखे तेवर देखने को मिले। बड़ी प्रसन्नता हुई। बहुत बहुत धन्यवाद।

पुरोहित कुटीर —नृसिंह राजपुरोहित
खाण्डप (बाड़मेर, राज०)

I got a copy of the supplement of your special issue 'Books For Better Education'. Thanks again.

I must congratulate you on your bringing out an excellent supplement. It is indeed a very valuable service to the cause of education. It is thus one gets to know of the wealth of literature available for teachers and students.

—M. Duraiswamy

3 A, Sivaswami Iyer St.
Mylapore,
MADRAS 600004

Thank you for the copies of Teacher Today Oct.-December '72 and January-June, '73 devoted to your theme—Books for Better Education. These numbers of your journal have done a distinct service in bringing to the notice of Teachers valuable books on Education. It is my hope that school authorities will get copies of these books in their Libraries and thus help the teachers to profit by them more fully.

The articles in these issues are forward looking and inspiring. The tasks ahead are heavy and complex,

Naya Shikshak/Teacher Today July-Sept. '73

but with faith and determination our teachers can prepare our children for the 21st Century. My hearty congratulations on your splendid achievement.

Secretary Treasurer —S. Natarajan
The Society for the Promotion
of Education in India
3, Thiruvengadam Street,
Raja Annamalaipuram
MADRAS-600028

‘नया शिक्षक’ के जनवरी-जून, ७३ (पुस्तक परिशिष्ट) के अंक में श्री एस. पी. जैन द्वारा लिखा गया निबन्ध “National Service Scheme for University & College Students” पढ़ा। लेखक महोदय ने महाविद्यालय एवं विश्वविद्यालय स्तर पर राष्ट्रीय सेवा योजना को नियमित रूप से आरम्भ करने का दृष्टिकोण प्रतिपादित किया है। योजना का लक्ष्य एवं उद्देश्य बालकों में समाज के प्रति सामुदायिक भावना का विकास करना है। कोठारी आयोग (१९६४-६६) ने भी अपने प्रतिवेदन के अध्याय १.४० में राष्ट्रीय सेवा योजना के महत्व की ओर संकेत किया है। “For this purpose, we recommend that some form of National Service should be made obligatory for all students and should form an integral part of Education at all stages. This can become an instrument to build character, improve discipline and inculcate a faith in the dignity of manual labour and develop a sense of social responsibility”.

लेकिन यह योजना केवल महाविद्यालय और विश्वविद्यालय के बालकों तक ही सीमित नहीं रहनी चाहिये वरन् इसे सभी स्तर के छात्रों के लिये आरम्भ की जानी चाहिये। कोठारी आयोग ने इस योजना को सभी स्तर के बालकों के लिये आरम्भ करने की अनुशंसा की है। “This programme

should begin from Upper Primary Stage and continue up to the university level.”

राजस्थान में तो प्राथमिक स्तर पर पंचायत समिति के अन्तर्गत चलने वाले अधिकांश विद्यालयों में चतुर्थ श्रेणी कर्मचारी की नियुक्ति नहीं की जाती है। विद्यालय के सभी कार्य चाहे वह सफाई का हो, अथवा पानी का, सजावट का हो अथवा पोषाहार का, सभी कार्य छात्र स्वयं करते हैं। इस प्रकार बालकों में प्रारम्भ से ही श्रम, सेवा एवं समूह में कार्य करने की भावना का विकास हो रहा है। यही दृष्टिकोण उच्च प्राथमिक, माध्यमिक एवं उच्च माध्यमिक विद्यालय में अध्ययन करने वाले बालकों में विकसित हो। वे विद्यालय सम्बन्धी सभी कार्यों को अपना ही समझकर उत्साह एवं प्रसन्नता के साथ पूरा करें। संक्षेप में छात्र वे सभी कार्य करें जो आज चतुर्थ श्रेणी कर्मचारी विद्यालयों में कर रहे हैं। पर्व एवं उत्सव के अवसरों पर सार्वजनिक महत्व के कार्यों में योगदान दिया जा सकता है। कुए, बावड़ियों एवं तालाब के घाटों की सफाई की जा सकती है। गंदी बस्तियों की सफाई कर स्वच्छता का आदर्श प्रस्तुत किया जा सकता है। मेलों के अवसर पर भी अपनी अमूल्य सेवाएं प्रदान कर सकते हैं।

ग्रीष्मावकाश में कक्षा ८ के विद्यार्थी आठ दिन का एक श्रमदान शिविर का आयोजन करें। माध्यमिक एवं उच्च माध्यमिक स्तर पर नियमित कार्य के अतिरिक्त क्रमशः ३० एवं ४५ दिन राष्ट्रीय सेवा कार्यक्रम चलना चाहिये। इस अवधि का उपयोग समाज शिक्षा एवं प्रौढ़ शिक्षा प्रसार के लिए लिया जा सकता है। विद्यालय भवन निर्माण एवं अन्य सामाजिक और सार्वजनिक महत्वपूर्ण कार्यों को पूर्ण करने में लगाया जा सकता है। इस योजना का लक्ष्य पैसा बचाना नहीं वरन् छात्रों में सेवा, त्याग, श्रम एवं अनुशासन तथा सामा-

जिक उत्तरदायित्व की भावना का विकास करना मुख्य है।

इससे सबसे बड़ा लाभ यह होगा कि विद्यालय एवं प्रतिभावान छात्र जनता के सम्पर्क में आ सकेंगे। विद्यालय का एकाकीपन दूर हो सकेगा। वे समाज के अधिक निकट आने में सफल हो सकेंगे।

यह योजना इंग्लैण्ड, अमेरिका, रूस, जर्मनी, युगोस्लेविया, स्वीडन एवं फिलिपाइन, जापान एवं चेकोस्लेवेकिया में सफलतापूर्वक चल रही है। यह एक अच्छा एवं स्वस्थ दृष्टिकोण है। भारतीय विद्यालयों में सभी स्तर पर आरम्भ किया जाना चाहिये।

—राजमल महता

वरिष्ठ अध्यापक (हिन्दी)

राजकीय उच्च माध्यमिक विद्यालय,
बड़ी सादड़ी (राज०)

114

‘उत्तम शिक्षा के लिये उत्तम पुस्तकें’ विशेषांक और फिर परिशिष्टांक मिला। इतने बड़े पैमाने पर यह उत्तम आयोजन है। सर्वप्रथम सुखद आश्चर्य यह जानकर भी हुआ कि ‘नया शिक्षक’ के प्रकाशक (शिक्षा

विभाग) ने आपको इतनी बड़ी छूट दी। सरकारी स्तर पर अधिकतर अपनी सीमा-रेखाओं के कारण बहुत कुछ अपेक्षित पीछे छूट जाता है। आपके आयोजन के लिये यह सब किस प्रकार कहूं ?

पुस्तकों का प्रकाशन तेजी के साथ बढ़ा है। बड़े-बड़े प्रकाशक हैं। कुछ लखपति हैं, विदेशों में करोड़पति भी हैं। पुस्तकों का आकर्षक रूप-रंग भी बना है। इस प्रकार उनका बाहरी ढांचा सुहावना बना है। ज्ञान-विज्ञान के आयाम विस्तृत हुए हैं, इसके लिये विभिन्न विषयों की पुस्तकों का विशाल मात्रा में प्रकाशन आवश्यक भी है। किन्तु इसके साथ-साथ घटिया पुस्तकों की बाढ़ में अच्छी उत्तम पुस्तकें कहीं खो गई प्रतीत होती हैं। अच्छी पुस्तकें आज के वातावरण में सर्वाधिक उपेक्षित हैं। पढ़ने के प्रति लगातार ह्रास चिन्तनीय है। नया शिक्षक के दोनों महत्व पूर्ण विशेषांक पढ़ने के प्रति रुचि उत्पन्न करने और उत्तम पुस्तकों के चयन में सहायक होंगे, ऐसा मुझे विश्वास है। बधाई लीजिये।

—भागीरथ भार्गव

सम्पादक, कविता, अलवर

A Marriage needs no Doctoral Degree but...

Naturally we cannot expect teachers all to be clinical psychologists. But neither do we expect husbands, wives, or parents to have doctoral degrees in marriage and family life. We expect them to be sensitive human beings who will make an effort to perceive many things in their relationship for the purpose of getting the most out of it. Teachers can be no more successful in the classroom than they can be in their marriages without this quality of sensitivity.

—Holt, "How Children Fail", p. 14.

THE RAJASTHAN BOARD JOURNAL OF EDUCATION A HIGH CLASS QUARTERLY devoted to

TOPICS OF EDUCATIONAL INTEREST

Features :

- ★ Articles on Current Educational Problems
- ★ Educational Project Reports
- ★ News of the Education World
- ★ Teaching Unit
- ★ Board News
- ★ Significant Educational Readings
- ★ Reviews of Educational Books

SUBSCRIPTION RATES :

Annual (In India)	Rs. 8.00
Annual (In Foreign)	Rs. 16.00
	or equivalent currency
Single Copy (In India)	Rs. 2.50
Single Copy (In Foreign)	Rs. 5.00
	or equivalent currency

FOR TEACHERS

Annual	Rs. 3.00
Single Copy	Re. 1.00

Published by :

The Board of Secondary Education,
Rajasthan, Ajmer.

लोक विज्ञान

(मासिक)

सन् १९६० से निरन्तर प्रकाशित इस मासिक पत्रिका में कृषि, पशुपालन, स्वास्थ्य, गृह विज्ञान, सामान्य विज्ञान स्तम्भों में जनोपयोगी विषयों से संबंधित विद्वानों के विशिष्ट लेख सरल व सुबोध भाषा में प्रकाशित किये जाते हैं। देश के प्रायः समस्त प्रान्तों के स्कूलों व पुस्तकालयों में पठनार्थ खरीदने के लिये संबंधित राज्यों द्वारा स्वीकृत है। इसकी पुरानी फाइलें भी उपलब्ध हैं।

वार्षिक शुल्क - ८-०० रुपये

एक प्रति - ०-७५ पैसे

सम्पर्क सूत्र

संपादक, "लोक विज्ञान", उदयपुर

READ

QUEST IN EDUCATION

(A QUARTERLY)

Annual Subscription : Rs. 10/-

56 pages, Size : Royal 1/4

ICBE BULLETIN

Published bi-monthly in three editions

HINDI, MARATHI & GUJARATI

Annual Subscription : Rs 10/-

(each edition)

28 pages. Crown Quarto Size

Published by :

GANDHI SHIKSHAN BHAWAN

Gandhi Chowk,

Vileparle, BOMBAY-56.

शैक्षिक जाग्रति का

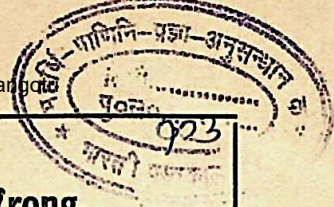
प्रगतिशील मासिक

जन-शिक्षण

विद्याभवन सोसायटी, उदयपुर

(राजस्थान) द्वारा प्रकाशित

- ★ विश्व की शिक्षा सम्बन्धी गतिविधियों पर लेख
- ★ भारतीय शैक्षिक गतिविधियों पर समीक्षात्मक लेख
- ★ शिक्षा क्षेत्र के कार्यकर्ताओं के चिन्तन प्रधान लेख
- ★ प्रतिवर्ष कम से कम एक विशेषांक संस्थाओं के लिए वार्षिक मूल्य रु० 8.00 शिक्षकों के लिए रु० 6.00



STOP, please Stop saying — Right, Wrong, Good, Bad, Stupid, Annoying etc.

Keep track of the judgements, you make about students. Every time you say words such as right, wrong, good, bad, correct, incorrect, smart, stupid, nice, annoying, polite, impertinent, neat, sloppy, etc. keep a record. Do it yourself or have a student do it. You can simply make a check on a sheet of paper that has been divided in two, with one column marked '+' and the other marked '-'. Beyond the verbal judgements, you might keep track of the judgements you make that are made visible non-verbally, through facial expression, gesture, or general demeanour. Negative judgements are, not surprisingly, impediments to good learning, particularly if they have the effect of causing the learner to judge himself negatively.

Positive judgements, perhaps surprisingly, can also produce undesirable results. For example, if a learner becomes totally dependent upon the positive judgements of an authority (teacher) for both motivation and reward, what you have is an intellectual paraplegic incapable of any independent activity, intellectual or otherwise.

The point to all of this is to help you become conscious of the degree to which your language and thought is judgemental. You cannot avoid making judgements but you can become more conscious of the way in which you make them. This is critically important because once we judge someone or something we tend to stop thinking about them or it. Which means, among other things, that we behave in response to our judgements rather than to that which is being judged. People and things are processes. Judgements convert them into fixed states. This is one reason that judgements are commonly self-fulfilling. If a boy, for example, is judged as being 'dumb' and a 'non-reader' early in his school career, that judgement sets into motion a series of teacher behaviours that cause the judgement to become self-fulfilling.

What we need to do then, if we are seriously interested in helping students to become good learners, is to suspend or delay judgements about them. One manifestation of this is the ungraded elementary school. But you can practice suspending judgement yourself tomorrow. It doesn't require any major changes in anything in the school except your own behaviour.

— **Postman & Weingartner, *Teaching as a
Subversive Activity* (Penguin) pp. 187-188**